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A COMPANION For *Gentlemen* and *Ladies*.

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II. The Art of Phyſiognomy and Palmiſtry: or, Divination by the Lines and Marks in the Face and Hands.

III. The Right Preparation for Coſmeticks, for purifying and cleanſing the Face, and removing all Tetters, Morphew, Freckles, Ring-worms, and keeping the Complexion clear; alſo how to make Perfumes and ſweet Waters of all Sorts.

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TO THE READER.

Young Gentlemen, it is to You, and your adored Mistresses, to whom I address myself: It would be needless to tell you of the great Worth of good Education, and what an Accomplishment it is to them that have it: I will not suppose you so ignorant as to be informed of this. But since every one's Stars have not been so lucky as to let them obtain it by their Observation of Men and Manners abroad, by travelling into Foreign Countries, it is Pity that such should not be assisted by Books, proper for their Instruction at Home, which is both the easiest and the cheapest Way: And to accomodate such, is the Design of this Book. If any should object, That there are many Books of this Nature extant already

as, The Pearls of Love and Eloquence, and Academies almost without Number; I readily grant it: But they are now grown Old and Obsolete; and are as Unfashionable in the Mouths of our Modern Courtiers, as an old Suit of Cloaths (which was fashionable enough in the Days of Queen Bess) would appear upon their Backs: For our Language and Modes of Speech alter in each Age, as well as our Habits: And those Phrases which are Genteel and Modish, an hundred Years ago, are now look'd upon as Rustical and Clownish. But here you have a View of all the Modes of Courtship now in use; and of the most refined Language us'd both in the Court and Theatres. Here you have several Discourses adapted to the Use of Lovers, comprehending the whole Art of making Love; wherein the Subjects are Nice, and the Language extreamly Amorous: Nor is the pleasant and delightful Variety of it, one of its least Commendations: Which indeed is so great, there is scarce any Palate, tho' never so curious, but may find something to please it. It would take up too much Time to tell you all the Surprizing Novelties contain'd in it; which will be best found out in reading the Book it self. To which I recommend the Reader, as that which will afford him both Pleasure and Profit.

The

The INTERPRETATION of DREAMS.

THE Generality of Mankind are not over-fond of giving Credit to Dreams; and did they consider what Events have been declar'd before-hand by Dreams, what great wickednesses have been discover'd, and how many Mischiefs prevented by Dreams, it will not be accounted a Piece of Imprudence to set down the Experience of former Ages, and shew what *Divine* and *Human* Authors have recorded concerning them. In order to which, it is necessary in the first Place to shew what a Dream is, and what we mean thereby. A Dream is a Figment of the Fancy, or Motion of the animal Spirits, denoting either Good or Evil to come. And are also Speculative, agreeable to the Thing dreamed of; Thus a Man that is in a Ship, dreams that the Ship wherein he is, is perishing, and finds it so: Or else they are Allegorical, which is a Figure by which one Thing is made to signifie another.

For a Man to dream that his Head is very great, signifies to a rich Man, Dignity; to a Man that is poor, Riches; to a Champion it denotes Victory; but if an Usurer dreams so, it gives him Hopes of Money; to a Servant, it shews Slavery; and to him that affects Gal-

To dream that one's Hair is long, denotes good.

To dream that one's Hair is disorder'd, long, or harsh, shews Trouble and Disturbance.

To dream that a Man has no Hair upon his Face, denotes Shame-facedness.

For a Man to dream that the right Side of his Head is shav'd, threatens him with the Loss of Male-kindred.

If a Seaman dreams that his Head is polled, he is in Danger of being shipwreck'd.

If one dreams that his Forehead is round and fleshy, it shews Strength and Constancy; also one liberal of his Speech.

For one to dream he has a brazen Forehead, is only good to those that live by such Callings as are void of Shame; but to others it denotes Hatred.

To dream that one has many Ears, if they be well shap'd, denotes Prosperity to the Rich; but to one engag'd in a Law-suit, or to a Servant, the contrary.

For a Man to dream he has lost his Ears, denotes some Misfortune to happen to him; but to dream that his Ears are cleansed, shews he shall hear good News.

If a Woman's Eye-brows are hairy and graceful, it betokens good Fortune; but naked Brows, declare her unfortunate.

To dream that a Man has a sharp Sight, signifies good Luck.

To dream of a cloudy Look, denotes Want of Money. Of being blind with both Eyes, denotes the Loss both of Children and Parents; but for them that are poor, or in Prison, it is a good Dream: But for Soldiers and Merchants the contrary.

To dream of the Loss of one Eye, is bad to the half of those last mention'd; To dream of having three or four Eyes, is good to him that means to marry: But to dream of having another Man's Eye, denotes the Loss of his own.

To dream of having a great Nose, is fortunate to all; but to dream of having none, is un'ucky to all; and to one that is sick, it presageth Death.

To dream of having two Noses, shews Strife and

For Women to dream of fat and full Cheeks, signifie Mirth and Gladness; but to dream of Cheeks full of Wrinkles, denotes Heaviness.

For Orators, Ambassadors, Lawyers and Philosophers to dream of a rough, thick, long Beard, shews good Success in what they undertake; but for a Widow to dream she has a Beard, shews she shall have a loving Husband. But to married Women, it signifies the Death of their Husbands.

To dream of the Beard's falling, or being cut off, shews the Dreamer shall either lose his Parents, or come to some Dishonour.

To dream you have lost your Teeth, shews the Death of Friends. And to dream one has no Teeth, signifies to Servants Liberty, and to Merchants Profit. But to dream of waxen Teeth, shews sudden Death.

To dream of having thick Shoulders, is an evil Dream to Prisoners, but good to all others.

To dream of Wounds in the Stomach, foretels Joy to young Persons.

To dream of having Hands fair and white, and strong Arms, is a Sign of Prosperity.

To dream of many Rings on the Fingers, denotes Honour and Dignity.

To dream of long Nails, signifies Gain; but to dream of having one's Nails pull'd off, betokens great Misfortunes.

To dream of fat and big Bellies, signifies Increase of Riches, *&c.*

To dream of the Secret Parts being grown large, denotes Increase of Honour, and a numerous Issue of Male-children, if it be a Man; but if it be a Woman, it signifies she will have many Daughters, and the Reputation of a virtuous Woman to boot.

For a Maid to dream her Thighs are broken, shews she shall marry a Stranger, and live in another Land. But if a married Woman dreams so, she shall bury her Husband.

To dream you see a Woman's Thigh white, denotes prosperity. To dream they are grown stronger & bigger,

denotes Riches and Honour. And if a Woman dreams ſo, her Children will be a Comfort to her.

For a Woman to dream ſhe can run upon her Knees, ſhews her an obedient and careful Wife.

To dream of dirty Feet, is unfortunate.

For a Man to dream his upper Ribs are broken, ſhews Diſcord between him and his Wife, in which he will come by the worſt. But if he dreams his lower Ribs are broken, it ſhews he ſhall ſuffer by the Female-kindred. If he dreams his Ribs are grown larger and ſtronger, it ſhews he ſhall be happy in his Wife. And if he dreams that his Lips are grown larger, it ſhews he ſhall have five Children.

To dream that a Man has more Fleſh on his Back than he us'd to have, is a Sign of Increaſe and Plenty.

If a Woman dreams her Skin is chang'd like a Blackamoor's, ſignifies ſhe ſhall be caught playing the Whore.

To dream a Man's Fleſh is eaten up with Lice, ſignifies great Riches.

For a marry'd Man to dream he has broke his Gall, ſhews he ſhall fall out with his Wife.

To dream you ſee a Man without his Cloaths, ſhews you ſhall be put in Fear; but to dream the ſame of a Woman, eſpecially if ſhe be clear-skinn'd, it is fortunate.

For a Man to dream he ſees the Picture of a handſome naked Woman, is a Sign of Mirth and Joy.

For a Man to dream he ſees his Wife ſtark naked, ſhews that ſomebody ſhall deceive him. If a Woman dreams the ſame of her Husband, it denotes good Succeſs in what ſhe takes in Hand.

For a Man to dream he ſees his Miſs, ſignifies he ſhall ſuffer Damage by that Woman's Cunning.

For a Woman to dream ſhe lies ſtark naked in the Embraces of her Huſband, and finds herſelf diſappointed, it ſignifies ſhe ſhall hear ill News. But for the Husband to dream ſo, ſignifies Pleaſure and Profit.

For a Woman to dream ſhe lay with a Blackamoor, or a deform'd Perſon, denotes trouble, and the loſs of health.

For a Man to dream that he lay in his naked Bed with a handſome Woman, ſhews he'll be deceiv'd.

For a Man to dream he has upon his Head a Crown of Gold, denotes he shall be honoured by his Prince.

For a Woman to dream that she has the the Leprosie, shews she shall receive some great Advantage by a noble Person.

For a Man to dream he is overcome with Drink presages he shall get Riches; and if sick, recover his Health. And if it was Sack and Muscadel by which he was made drunk, it shews he will be the Favourite of some great Lord, which will add to his Fortune.

For a Man to dream that he is hang'd or whipp'd by Sentence of Law, signifies he shall grow rich, and have much Honour and Respect. But to dream he fed upon the Flesh of a Man that was hang'd, shews he shall be rich by foul Practice.

For a Man to dream that he is dead, shews that he shall grow rich, and long enjoy his Prince's Favour.

For a Man to dream that he is fortunate at Dice, shews that he shall have an Estate left to him by the Death of some Relations.

For one of either Sex to dream they see their true Proportion in a Looking-glass, is fortunate for those that design to marry.

For a Man to dream he sees himself in a Glass, otherwise than he is, presages he shall be a Cuckold.

For a Farmer to dream of small Rain, and Rain falling in Drops, shews good Success in Husbandry.

To dream of being touch'd with Lightning, denotes the not having their secret Sins discover'd; and that the unmarried shall suddenly marry.

To dream of a shining Light in a House, signifies Increase of Substance to the Poor, and to the unmarried a good Fortune when they marry; and to those that have much Wealth, long Life and Prosperity.

To dream of a Lamp in a Ship, signifies much Happiness to Sea-faring Men.

To dream of Houshold-dogs, shews the Dreamers shall have many Servants, and great Possessions. But if they dream of the Ladies Lap-dogs, it presages much Pleasure and Delight.

To dream of moles ſignifies the Loſs of Health.

To *dream* of ſeeing a tame Lion, preſages very good ortune.

For a ſingle man to *dream* of a wild Boar, ſhews his ife will prove a Scold.

To dream of Aſps and Adders, preſages to a man ood Score of money with a Wife.

To *dream* of ſeeing a Cock in a Houſe, is a Sign of ood Houſe-keeping.

To *dream* of ſeeing a Hen, is a Sign a man ſhall mar- y a handſome Wife; or (which is a great Rarity) a ood maid.

For a Woman to *dream* of walking on the Sea, ſhews er to be a light Houſe-wife.

For a ſick man to *dream* he has married a maid, pre- ages Death.

To dream you ſee the Sky full of Clouds, denotes iſpatch of Buſineſs.

To dream you gather Apples, ſhews you ſhall meet ith ſome Vexation.

To ſee men in Arms, preſages Good to befal one.

To dream that you cut Bacon, is a Sign of ſome per- on's Death.

To dream of bathing in a clear Fountain, is a ſign of oy.

To dream that one's Beard is but ſmall, ſhews the Par- y ſhall be engag'd in Law-ſuits.

To dream of catching Bees, ſhews riches ſhall increaſe.

To dream of ſeeing a Bed well furniſhed, denotes irth.

To dream of the ringing of Bells, preſages the perſon ſhall fall into Diſgrace.

To dream you ſee a Flight of Birds, is a Sign you ill be much troubl'd with Lawyers.

To dream you ſee your deceaſed Relations, is a Sign ou ſhall live many Years.

To dream of ſhooting with a Bow and Arrows, is a ign of Advancement to Honour.

To dream you ſee unlighted Candles, preſages you ill be rewarded for what you have done.

To dream that you hear the Cock-crow, is a Sign of good Luck.

To dream of Coals not kindled, shews you are quick in Business.

To dream you see a beautiful Face unlike to your own, is a Sign you will come to Honour.

To dream you see your self with the Devil, shews you shall get Riches.

To dream you see an Eagle fly over your Head, is a sure Sign of Advancement.

To dream your Face is black, foreshews you shall live long.

To dream of gathering Flowers, is a sign of Rejoycing.

To dream that you kiss one that is dead, denotes long Life.

To dream you carry a Maid, betokens Chearfulness.

To dream of giving due Benevolence, threatens the Person with Danger.

For a Man to dream he lies with his Mother, shews Expedition in his own Affairs.

To dream you take hold of another's Nose, is a Sign you'll commit Fornication.

For a Man to dream that he sees his own Picture, is a Sign of Longevity.

To dream of seeing Rain, betokens increase of wealth.

For a young Man to dream that he holds a burning Torch in his Hand, is very unfortunate, and shews that he shall be happy in his Amours, prosperous in his Affairs, victorious over his Enemies, and shall acquire a great Reputation, and live in Honour, and be much belov'd.

If a man dreams that he sees the Cabinet belonging to the Mistress of the House on Fire, it denotes her Death.

If a Woman dreams that she kindles a Fire, it shews that she will be brought to Bed of a Boy.

To dream that one sees a Stack of Corn burnt down, is a Sign of Dearth and Famine.

For a sick Person to dream that he sees a Fountain of running Water, it fore-shews his Recovery.

For

For a young Man to dream of drawing clear Water out of a Well, it ſhews he will be ſpeedily married to a beautiful Maiden with a good Fortune.

For a Man to dream that he is preſented with a full Glaſs of Water, ſhews he will ſuddenly enter into Matrimony, and have Iſſue by his Wife.

To dream of curious Gardens incloſed, delightful Fountains, pleaſant Groves, and fruitful Orchards, it is a Sign he ſhall wed a Women that is chaſte diſcreet and beautiful, by whom he ſhall have comely Children.

To dream of ſeeing a Barn full of Corn, betokens marrying a Wife with a good Portion, or getting the better of his Adverſaries.

If a Woman not with Child, dreams of being brought to Bed, it preſages ſhe ſhall have Children in a little time. And if a Maid dreams in the ſame manner, it is a Sign ſhe will e're long be happily married.

If a Man dreams he ſees a Lying-in-Woman, it is a preſage of approaching Happineſs.

If a Man whoſe Wife is with Child, dreams that ſhe is ſo, it is a preſage both of the Child's living, and its being like the Father.

If a Woman dreams of Ear-rings, Jewels, Neck-laces, and other rich Adornments; if they are Widows or Maids, they ſhall marry; if they are childleſs, they ſhall have Children; and to thoſe that have already Children, it denotes Increaſe of Riches.

To dream of combing the Hair, is fortunate both for Men and Women, and preſages Delivery out of Troubles and Afflictions.

To dream of being before a Looking-glaſs, and there beholding the true Idea's of themſelves, is very lucky for Perſons that are about to marry; and to the unmarried, it is a Sign of Fruitfulneſs.

For a Man to dream of ſeeing in a Glaſs another Likeneſs than his own, threatens him with fathering other Mens Children.

For a Plough man to dream of ſmall Rain, and little Drops of Water, is very fortunate.

To

To dream of being touch'd with Lightning, is of a various Signification: To those that are single, it betokens Marriage; but it shews the breaking off the Dreamer's Marriage, if already made, and turns Friends into Enemies.

To dream of a Light in a House that burns clear and bright, betokens Prosperity, and Increase of Goods to them that are poor; to those that are unmarried, agreeable Matches; to them that are sick, Recovery of Health.

To dream of seeing a Lyon's Forehead, is a Sign that a Man shall get a Male Child.

To dream of roasted Pork, presages sudden Gain.

To dream of drinking luscious Wine, signifies you shall be successful in your Law-suits.

For a Man to dream he sees himself wrapt up in Blankets like a little Child, and in that Condition sucks at a Woman's Breast, is very unfortunate, unless his Wife be with Child; for then it only denotes he shall have a Child that will be like him: Otherwise it denotes he shall have a long Fit of Sickness, and hardly recover: And if it happen that the Person so dreaming is a Prisoner, it shews that there is no Hopes of his Deliverance.

For a young Woman to dream that she has Milk in her Breasts, presages that she shall conceive, and her Fruit shall come to Perfection. To a Woman old and poor, such a Dream promiseth Riches; to a Maid, it shews that her Marriage is at hand; and yet to a beautiful Maid that hath been long unmarried, it threatens Death. To a poor Man this Dream promises great Increase of all Riches: Nay, this Dream has foretold an unmarried Man of a Wife, and to one that was barren, it foretold Children. Also I knew one who dreamed this Dream, that had a Wife and Children, but soon his Wife died, and then himself brought up and nourish'd his Children: So the Dream of having Milk in his Breasts foreshew'd he would, being both Father and Mother to them.

For a Man to dream that his Head is turn'd backward, is a Premonition to him not to stir out of the Place where he dwells, nor undertake any hazardous Enterprize, lest it should not succeed according to Expectation: And if

this Dream be dreamed by one in a far Country, it denotes he shall speedily return again.

For a Man to dream that he has Horns like Oxen, or any other violent Beasts, it threatens him with a violent Death, and perhaps with being beheaded.

For a Man to dream that his Knees are very strong, it is a Sign he shall be much addicted to Travel, and take long Journies: But the contrary, if he dreams his Knees are weak and diseased. But if he dreams a Tree or Branch is issuing out of his Knees, it denotes a Slowness or Unaptitude to Business. And to one that is sick, it threatens Death. Knees are the Significators of Brethren, Children, and familiar Friends.

To dream of running, is that which denotes good to all, except it be to those that are sick; and to them too, if they dream they come well to the End of the Race; for then it denotes they shall come shortly to a good End of their Lives.

For a Man to dream that he is turn'd out of his Office, Place, or Dignity, is very unfortunate; and if one that is sick dreams so, it is a Sign of his Death.

For a good Woman to dream that she is anointed and painted, is fortunate; but for wicked Women to dream so, is bad; and so it is also for Men, it being to them shameful, except to Surgeons, Painters, &c.

To dream of often shifting one's Shirt or Smock, or that the Bed-cloaths are fallen off, denotes enduring Hardship, and that they shall be put to their Shifts in other Countries.

For a Plough-man to dream of Dung, whether Cows or Horses, is good; but for any others to dream so, is hurtful, and is a Sign of Heaviness.

For a Man to dream of gentle Gales and refreshing Winds, is good; but Winds that are high and violent presage great Trouble and Disturbance.

For those that trade with Eggs, as Physicians, Painters, &c. it is good to dream of Eggs; but to others, to dream of having few of them is best, because it signifies Increase; but to dream of having Plenty of Eggs, signifies Trouble, Pain, Loss, &c.

To dream of monstrous Things, and such as are impossible, is a Sign your Hopes will come to nothing.

To dream of eating Books, is good for School-masters, Booksellers, and such as live by selling and using them. But for others to dream of eating them, is a Sign of approaching Death.

Infallible Observations in Palmistry.

I Shall next say something of Chiromancy, or Palmistry, which is a Judgment made of the Conditions, Inclinations, and Fortunes of Men and Women, from the various Lines and Characters which Nature has imprinted in the Hand, which are almost as various as the Hands that have 'em. And to render what I shall say more plain, I will in the first Place explain the various Lines therein.

The Principal, is call'd *The Line of Life*; this Line incloses the Thumb, separating it from the Hollow of the Hand. The next to it, which is call'd *The Natural Line*, takes its Beginning from the Rising of the Fore-finger, near the *Line of Life*, and reaches to the Table-line, and generally makes a Triangle thus, △. The Table-line, commonly call'd *The Line of Fortune*, begins under the Little-finger, and ends near the Middle finger. *The Girdle of* Venus, which is another Line so call'd, begins near the Joint of the Little-finger, and ends between the Fore-finger and the Middle-finger. The Line of Death is that which plainly appears in a Counter-line to that of Life; and is by some call'd *The Sister Line*, ending usually as the other ends; for when the Line of Life is ended, Death comes, and it can go no farther. There are also Lines in the fleshy Parts, as in the Ball of the Thumb, which is call'd *The Mount of* Venus; under each of the Fingers are also Mounts, which are each one govern'd by a several Planet; and the Hollow of the Hand is call'd *The Plain of* Mars.

I now proceed to give Judgment on these several Lines. And in the first place take notice, that in Palmistry the left Hand is chiefly to be regarded; because therein the

Lines are most visible, and have the strictest Communication with the Heart and Brains. Now having premised these, in the next Place, observe the *Line of Life*, and if it be fair, extended to its full Length, and not broken with an Intermixture of cross Lines, it shews long Life and Health; and it is the same if a double *Line of Life* appears, as there sometimes does. When the Stars appear in this Line, it is a Signification of great Losses and Calamities: If on it there be the Figure of two O's or a V, it threatens the Person with Blindness. If it wraps itself about the *Table-line*, then does it promise Wealth and Honour to be attained by Prudence and Industry. If the Line be cut or jogg'd at the upper-end, it denotes much Sickness. If this Line be cut by any Line coming from the Mount of *Venus*, it declares the Person to be unfortunate in Love, and Business also, and threatens him with sudden Death. A Cross between the *Line of Life*, and the *Table line*, shews the Person to be very liberal and charitable, and of a noble Spirit. Let us now see the Signification of the *Table-line*.

The *Table-line*, when broad, and of a lovely Colour, shews a healthful Constitution, and a quiet and contented Mind, and a couragious Spirit. But if we have Crosses towards the little Finger, it threatens the Party with much Affliction by Sickness. If the Line be double, or divided in three Parts in any of the Extremities, it shews the Person to be of a generous Temper, and of a good Fortune to support it. But if this Line be forked at the End, it threatens the Person shall suffer by Jealousies, Fears and Doubts, and with the Loss of Riches got by Deceit. If three Points, such as these ... are found in it, they denote the Person prudent and liberal, a Lover of Learning, and of a good Temper. If it spreads itself towards the fore and middle Finger, and ends blunt, it denotes Preferment. Let us now see what is signify'd by

The *Middle-Finger*: This Line has in it oftentimes (for there is scarce one Hand in which it varies not) divers very significant Characters: Many small Lines between this and the *Table-line*, threaten the Party with Sickness, but also gives him Hopes of Recovery. A half

Cross branching into this Line, declares the Person shall have Honour, Riches and good Success in all his Undertakings. A half Moon denotes cold and watry Distempers; but a Sun or Star upon this Line, promises Prosperity and Riches. This Line double in a Woman shews she will have several Husbands, but without any Children by them.

The *Line of* Venus, if it happens to be cut or divided near the Fore-finger, threatens Ruin to the Party, and that it shall befal him by means of lascivious Women and bad Company. Two Crosses upon this Line, one being on the Fore-finger, and the other bending toward the Little-finger, shews the Party to be weak, and inclined to Modesty and Virtue; indeed it generally denotes Modesty in Women, and therefore those who desire such Wives, usualy chuse them by this Standard.

The *Liver-line*, if it be streight and cross'd by other Lines, shews the Person to be of a sound Judgment, and a piercing Understanding. But if it be winding, crooked and bending outward, it shews Deceit and Flattery, and that the Person is not to be trusted. If it makes a Triangle △, or Quadrangle □, it shews the Person to be of a noble Descent, and ambitious of Honour and Promotion. If it happens that this Line, and the middle Line begin near each other, it denotes a Person to be weak in his Judgment, if a Man; but if a Woman, Danger by hard Labour.

The *Plain of* Mars, being in the Hollow of the Hand, most of the Lines pass thro' it, which render it very significant: The Plain being hollow, and the Lines being crooked and distorted, threaten the Party to fall by his Enemies. When the Lines beginning at the Wrist, are long within the Plain, reaching the Brawn of the Hand, they shew the Person to be one given to Quarrelling, often in Broils, and of a hot and fiery Spirit, by which he shall suffer much Damage. If deep large Crosses in the middle of the Plain, it shews the Party shall obtain Honour by Martial Exploits; but if it be a Woman, that she shall have several Husbands, and easie Labour with her Children.

The *Line of Death* is fatal, when any Crosses or broken Lines appear in it; for they threaten the Person with sickness and a short Life: A clouded Moon appearing therein, threatens a Child-bed Woman with Death. A bloody Spot in the Line, denotes a violent Death. A Scar like a Comet, threatens Ruin by War, and Death by Pestilence. But if a bright Sun appears therein, it promises long Life and Prosperity.

As for the *Lines in the Wrist*, being fair, they denote good Fortune; but if crossed and broken, the contrary.

Thus much with Respect to the several Lines in the Hand. Now as to the Judgment to be made from the Hand itself: If the Hand be soft and long, and lean withal, it denotes the Person of a good Understanding, a Lover of Peace and Honesty, discreet, serviceable, a good Neighbour, a Lover of Learning. He whose Hands are very thick, and very short, is thereby signified to be faithful, strong and laborious, and one that cannot long retain Anger. He whose Hands are full of Hairs, and Hairs thick, and great ones, if his Fingers withal be crooked, is thereby noted to be luxurious, vain, false, of a dull Understanding and Disposition, and more foolish than wise. He whose Hands and Fingers do bend upward is commonly a Man liberal, serviceable, a Keeper of Secresie, and apt, to his Power, (for he is seldom fortunate) to do any Man a Courtesie. He whose Hand is stiff, and will not bend at the upper Joynt near to his Finger, is always a wretched miserable Person, covetous, obstinate, incredulous, and one that will believe nothing that contradicts his own private Interest.

And thus much shall suffice to be said of Judgments made by Palmistry.

Of Physiognomy, and the Judgments made thereby.

PHysiognomy is an ingenious Science or Knowledge of Nature, by which the Inclinations and Dispositions of every Creature are understood: And because some of the members are uncompounded and intire of themselves, as the Tongue, the Heart, &c. and some

are of a mixt Nature, as the Eye, the Nose, and others, we therefore say, That there are many Signs which agree and live together, which inform a wise man how to make his Judgment, before he be too rash to deliver it to the World.

Nor is it to be esteem'd a foolish or idle Art, seeing it is deriv'd from the superior Bodies: For there is no Part of the Face of a Man, but what is under the peculiar Influence or Government, not only of the seven Planets, but also of the twelve Signs of the *Zodiack*; and from each governing Part is the Nature and Inclination of a man or Woman plainly foretold, if the Person undertaking this Province, or pretending to be an Artist. The Forehead is govern'd by ♂ *Mars*, the right Eye is under the Dominion of ☉ *Sol*, the left Eye is rul'd by the Moon ☽, or *Luna*; the right Ear is the Care of *Jupiter* ♃, the left of *Saturn* ♄; the ruling of the Nose is claim'd by *Venus* ♀, (which by the way, is one Reason, that in all unlawful Venereal Encounters, the Nose is so subject to bear the Scars which are gotten in those Wars); and nimble *Mercury* ☿, the Significator of Eloquence, claims the Dominion of the Mouth, and that very justly.

Thus have the Seven Planets divided the Face among them; but not with so absolute a Sway, but that the Twelve Signs of the *Zodiack* come in for a Part: And therefore the Sign ♋ *Cancer* presides in the uppermost Part of the Forehead, and ♌ *Leo* attending upon the right Eye-brow, as ♐ *Sagittary* does upon the right Eye, and ♎ *Libra* upon the right Ear: Upon the left Eye, and Eye-brow you will find ♒ *Aquarius* and ♊ *Gemini* and ♈ *Aries* taking care of the left Ear: ♉ *Taurus* rules in the middle of the Fore-head, and ♑ *Capricorn* the Chin: ♏ *Scorpio* takes upon him the Protection of the Nose; ♍ *Virgo* claims the Precedence of the right cheek, and ♓ *Pisces* of the left. And thus the Face of Man is cancon'd out amongst the Signs and Planets, which being carefully attended to, will sufficiently inform the Artist how to pass a Judgment. For according to the Nature of the Sign or Planet ruling, so also is the Judgment to be of the Part ruled; which all those that have Understanding know easily how to apply.

I

I shall now proceed to give a particular Judgment of the several Parts of the Body: And first,

Of the Head.] A large Head shews a Person stupid and dull of Apprehension; also a very small Head signifies the same; but a Head of a Man being neither great nor small, is the Prognostick of a wise Man; for all Extreams are irregular, and a Deviation from Nature; and Experience has made it manifest, that the great Head and small Members, do always produce much Indiscretion and Folly, either in Man or Woman. But we must consider the several Parts of the Head: And first,

Of the Hair.] The Hair is the only Excrescence of a moist Brain; yet the Ancients observe several Things from it: As, if the Hair be thin, it shews a Man to be of a weak Constitution; if curled and thick, it shews the Person to be of a hot Complexion; if the Hair be stiff, and stand upright, either upon the Head, or any other part of the Body, it shews a person extreamly subject to Fear, and very apt to be frighted. If the Hair be thick and lank, it shews the Party to be meek and humble, and his Constitution inclining to Cold.

Of the Forehead.] A large Forehead shews a liberal Man; but the Forehead narrow, denotes a foolish person; a long Forehead shews one apt to learn; a high Forehead, swelling and round, is a Sign of a crafty Man, and a Coward; a Forehead full of Wrinkles, shews a Man to be envious and crafty.

Of the Eyes.] The Eyes being moist and clear, shews mirth, good manners, and an honest Life; but if the eyes be declining, and looking downward, or red and very great, it betokeneth fleshly Lust. Small hollow Eyes signifie Covetousness; grey Eyes, an evil man; hollow eyes, a crafty man; rowling eyes, a wicked and vicious man; black Eyes do denote a sharp and piercing Wit, but one lustful and incontinent; great Eyes denote Sloth; trembling Eyes, Sluggishness; glittering Eyes, betoken Drunkenness; smiling and twinkling Eyes, shews a merry Life; Eyes of divers Colours and small, denotes one crafty and flattering; Eyes turning towards the Nose, shews a man given to Women. Great dropping Eyes,

with an unstable Countenance, shew a man mad: The Circle of the Ball green, declares a crafty wicked man, and a Thief. Moist Eyes denote Stourness of Stomach, perfect Speech and good Counsel. Great glittering Eyes, shew a man gluttonous and mad. High Eyes, large, clear, pure and moist, are Tokens of circumspect diligent persons, and Lovers. Eyes always running, without Sickness cause it, shews Foolishness. Small and hollow Eyes, shew covetous, deceitful, wrathful and angry men. Chearful Eyes, betokens just men, of a pleasant Disposition, kind and holy. Winking Eyes, shew a Thief, and one that lays wait to catch and ensnare men. Blare Eyes signifie a Whore-master.

Of the Eye-brows.] Upright Eye-brows are amiable but the Eye-brows hanging over, shew an effeminate Person. The Brows very hairy, denote an Impediment in a man's Speech; and the Brows being extended to the Temples, shews a man to be a Sloven, and uncleanly.

Of the Ears.] Open Ears shew a man to be without Reason and understanding; great Ears, an unwise man, and small Ears a Fool: Square Ears, and of a middle Size, shew a learned and wise man.

Of the Nose.] A great Nose shews a good man; a little Nose a deceitful person. A sharp Nose, denotes an angry person and a Scold: Thick and low, a person of bad manners. The Nose stretching to the mouth, denotes Honesty, Strength, and Aptness to learning. A Nose like an Ape, betokens libidinous and riotous Person.

Of the Nostrils.] The Nostrils thick and strong, betokeneth Strength; if round, fair, drawn in length, merry and couragious. The Nostrils narrow and round, are Tokens of a foolish person.

Of the Mouth.] A very big mouth, with the Upper-lip hanging over, signifies a man foolish and unstedfast, also a rash man, a Babler, a Glutton, and an ungodly man. An indifferent large mouth, sheweth a bold and couragious man, and a Warriour.

Of the Lips.] Thin Lips with a little mouth, shew an effeminate person. Slender, thin, and fine Lips, betoken Eloquence. Fleshy and great Lips, a Fool. And those whose

whose Teeth bear out their Lips, are generally contumelious, Slanderers, and unfaithful, also addicted to the Love of Women.

Of the Face.] A lean Face, is a Token of a wise Man, the Face plain and flat, denotes a Man full of Strife: The Face without any rising or swelling, denotes a Person injurious and unclean; a fleshy Face shews a Man apt to learn; a sad Face sometimes denotes Foolishness, and sometimes Wisdom. A Fat Face shews a Man to be a Liar, and foolish. A round Face signifies Folly. A great Face shews a Man dull and slow about any Business. A well-proportion'd Face, shews a Person to have virtuous Qualities, and to live a commendable Life, whether they be rich or poor.

Of the Voice.] A shrill Voice denotes a Person to be cholerick and hasty: A great and hoarse Voice shews a Person to be injurious and of a mercileſs Temper. A weak and low Voice, shews a Man to be fearful and cowardly. A grave and slow Voice, shews a man to be of a sedate and quiet Temper, and one of great Strength.

Of the Neck.] A Neck inclining to the right Side, shews a Man temperate: but turning to the left Side, a Fool, and a Man given to unlawful Love. A crooked Neck shews a covetous Man. A thick Neck, denotes a rude, barbarous, and ill-natur'd Man. A long slender Neck, shews a Man to be a Coward. A thick and long Neck, a furious and stubborn Person. A mean Neck, a strong and virtuous Man, and one inclined to Learning.

Of the Breast.] A large Breast is always good, and represents Magnanimity, Boldness, Honesty, and Courage. A narrow Breast denotes Imbecility, or Weakness both of Body and Mind. A purfive or gross Breast, shews a Man to be morose, cruel and void of Pity. The Paps or Dugs hanging down from the Breast, shews a violent cholerick Man.

Of the Back. A Broad back is a Sign of Strength; but the mean Proportion of both Back and Breast, is always commendable. A crooked or hump Back, is generally a Token of a niggardly and covetous Person.

Of

Of the Belly.] A lank Belly, with a big Breaſt, denotes a Man of Underſtanding, Courage, and Counſel: But a great Belly ſhews an indiſcreet, fooliſh, proud Man, and given to Luxury.

Of the Arms.] Very long Arms are a Sign of Boldneſs, Strength and Honeſty. Short Arms denote a Fomenter of Diſcord and Strife among Friends.

Of the Hands.] The Hands very ſhort, denote a clownish, rude, ill-bred Perſon: And if fat and fleſhy, with the Fingers ſo alſo, it ſhews they are inclin'd to Theft. Small Hands and long Fingers, denote Perſons of a genteel Carriage, but very crafty.

Of the Legs.] Large and well-ſet Legs, denote Boldneſs; large Legs and full of Sinews, ſhews Fortitude and Strength. Slender Legs denote Ignorance. Short and fat Legs, Cruelty. Legs cropked and hollowed inwardly, is a Sign of very ill Men. Soft and ſwelling Legs ſhew a Man to be of ill Manners. The Shin croſs and ſhort, with a ſharp Heel and fat Thighs, do denote Madneſs or Frenzy to happen to that Party.

Of the Feet.] Small and ſlender Feet denote Hardneſs, but the Feet full of Fleſh, declare Fooliſhneſs.

The Signification of Moles, in any Part of the Body of Men or Women.

A Mole on the Forehead of Man or Woman, denotes they ſhall grow rich, and attain to great Poſſeſſions, being beloved of their Friends and Neighbours.

A Mole on the Eye-brow, ſhews a Man to be inconſtinent, and given to the Love of Women; but if it be Woman, it ſignifies a good Husband.

He or ſhe that has a Mole on the Noſe, ſhews they love their Pleaſure more than any thing elſe.

A Mole on the Chin, ſhews the Party will never ſtand in need of his Kin, but ſhall get Money, and grow very rich.

A Mole on the Neck, denotes him honourable, and prudent in all his Actions. But if a Woman, it ſhews her of a weak Judgment, and apt to believe the worſt

A Mole on a Man's Shoulder, ſignifies Adverſity, and threatens him with an unhappy End. But a Woman having a Mole on the ſame Place, it ſhews ſhe ſhall abound in Honour and Riches.

A Man or Woman having a Mole on their Wriſt or Hand, denotes Increaſe of Children, but Affliction in old Age.

A Man or Woman having a Mole near the Heart, upon the Breaſt, ſhews them irreligious, wicked and malicious.

A Mole on the Belly ſhews the Perſon to be addicted to Gluttony and Laſciviouſneſs.

A Mole on the Knee, ſhews a Man ſhall be fortunate in marrying; and that his Wife ſhall be beautiful, virtuous, and very wealthy: A Woman having one in the ſame Place, ſhews ſhe ſhall be virtuous, happy and fruitful in Children.

A Mole on the Ancle, denotes the Man to be effeminate, and act the Part of a Woman, like *Sardanapalus*, at the Spinning-wheel: And a Woman having the like, ſhe ſhall affect to be Lord over her Husband.

A Mole on the Foot, ſhews a Man proſperous in getting Riches, and happy in his Children. If a Woman has the ſame, it alſo betokens her the ſame Happineſs.

Beautifying Coſmeticks.

AMongſt all the various ſorts of Coſmeticks, there are none that are ſo much regarded by the Ladies, as thoſe that do adorn the Face; which is not improperly called the Seat of Beauty; tho' Beauty ſtrictly taken, conſiſts in the due Symmetry and Proportion of the Parts to each other: And yet that the Face is the Seat of Beauty in this reſpect may be well enough affirm'd; for there the various Features of its ſeveral Parts contribute to make a beautiful Face: I ſhall therefore begin with preſcribing ſeveral Coſmeticks for the Beautifying of it; premiſing firſt of all, that the Skin muſt be well cleanſed, before it be fit for any *Fucus* to be laid upon it; which being done, make uſe of the following *Fucus*.

An extraordinary Fucus *for the Face.*

Take of Goats Milk three Pints, the Crum of two white Loaves, mix them together six Hours; then add Lemons, cleansed from their Peel, twelve Whites of Eggs, Lime, Egg-shells, Venus-shell, each half an Ounce, Camphire, Allom, Red-Coral, each two Drams, Borax one Ounce, Cerus three Ounces, mix them, and distil them with Care.

Another of the same.

Take of the Flower of Beans, of Water-lillies, each one Pound, the Crum of white Bread, the Flower of Rice, of Orrice-root, of wild Cucumber, each six Ounces, Honey one Pint, White-wine, Spring-water, each three Pints, mix them and distil them in *Balneo Mariæ*, adding Goard-seeds cleansed three Ounces, Frankincense, Myrrh, each one Ounce, and keep it for Use.

Another to whiten Scars.

Take of the Roots of Orrice, wild Cucumbers, each three Pound, the Roots of Marshmallows, Lillies, each two pound, ripe Grapes half a pound, Dittander-roots three Ounces, the Stalks of Beans, Pellitory of the Wall, each one handful, Barley-bread one pound; steep them in White-wine or Goats-whey, and distil them; then add of Radish half an Ounce, the four greater cold Seeds each one Dram, Boy's Urine half a Pint; set them in the Sun, and keep them for your Use.

A Water to whiten the Skin, and take away Sun-burn.

Take of Rain-water, the Juice of unripe Grapes, each a like Quantity, boil them together till one half be consum'd, then whilst it boils, add so much Juice of Lemons as was boil'd away before, then when it is boiled enough, take it from the Fire, and add four Whites of Eggs after it is cold, and keep it for your Use.

A Water for a red Face.

Take of the Roots of round Bithwort, of white and red ſpatling Poppy, each half an Ounce, Orrice-roots five Ounces, Lilly-roots ſix Ounces, red Vetches, burnt Lupines, each half a pugil; Nutmeg, Cinnamon, each half a Dram, bitter Almonds bruiſed two Ounces, Oil of Tartar four Ounces, Rain-water two Pints, the Blood of a Hare, as much as is ſufficient, powder and diſtil them.

Another to whiten the Face, and take away Freckles.

Take of Borax one Ounce, Camphire one Dram, Rochallom three Drams, Gum-arabick, Tragacanth, each half an Ounce; Sarcocol, ſweet Aſa, each two Ounces, Cerus, four Ounces, powder them, and add the Water of Graſs Plantane, of Lilly-flowers, of Broom flowers, of Water-lillies, each half a pint, mix and diſtil them.

A Water to make the Face Red.

To make the Face ruddy, uſe Shavings of Brazil diſſolved in Roſe-water with a little Camphire.

A Water to make the Face youthful.

Take of live Sulphur one Ounce, Olibanum, Myrrh, each two Ounces, Amber-greaſe ſix Drams, powder and mix them, adding a pint of Roſe-water, then diſtil them, and keep the Water in a Veſſel well ſtopt; which if any one will uſe, at Night when ſhe goes to bed, let her waſh her Face with Spring-water, and it will be moſt comely.

The Pigeon-water, ſo much in uſe for beautifying and preſerving the Complexion,

Take two young Pidgeons gutted and cut into Pieces, Crumbs of white Bread half a pound, Peach-kernels, the four great Seeds cleans'd, of each four Ounces, the Whites of twelve Eggs, and juice of Lemons, macerate 'em twelve hours in four pints of Goat's Milk, then diſtil 'em in *Balneo Mariæ*; to the diſtill'd Water add Borax, Camphire, Sugar candy and burnt Allom, of each three Drams, expoſe 'em for three Days to the Sun, then let 'em ſtand fifteen in a Wine-cellar; filtre the Water, and keep it to waſh the Face Morning and Evening.

A Water for Wrinkles of the Face.

Take of the Decoct of Britony and Figs, each alike Quantity, and wash the Face with it.

A Water to take away the Marks of the Small pox.

Take of Maſtick, Myrrh, Hypatick-alloes, Dragons-blood, Olibanum, Opoponax, Bdellium, Carpobalſam, Saffron, Gum-arabick, liquid Styrax, each two Drams and a half, powder them all, and with Turpentine, the Weight of them all, diſtil a Liquor with Glaſs Inſtruments, Water from Beans, Calves, Hogs-feet, of Honey, of the Root of Graſs-plantane, Lemons, Oranges, Bean-flowers, Egg-ſhells, will do the ſame.

A Water for Warts and Breakings out in the Face.

Take of Sal-armoniac, Roman-vitriol, Verdigreaſe, each two Ounces, red Allom an Ounce, unſlack'd Lime half an Ounce, diſtil them in a Glaſs-alembick; caſt away the firſt Liquor, the ſecond is more effectual, and to be kept for your Uſe.

A Potion to make the Body fat.

Take of the Flour of Vetches, Beans, Barley, Rice, each a like part, Flour of Dentils, white Poppy, each half as much; Flour of Bread-corn, Turkey-millet, each alike Quantity, Sugar twice as much, boil them in a ſufficient Quantity of Sheep's-milk; of which let him take one Cup every Morning faſting, ſleeping upon it half an Hour.

A Drink to make the Body lean.

Take of round Birthwort one Dram, the leſſer Centaury one ſcruple, Gentian, Poly, Pariley, each three drams, powder them, with and take them White-wine faſting.

Take of Sage, Lavender-flowers, Roſe-flowers, each two handfuls, a little Salt, boil them in Water or in a Lye, and make a Bath not too hot, in which bathe the Body two Hours before Meat.

A sweet-scented Bath for Ladies.

Take of Roses, Citron-peel, Citron-flowers, Orange-flowers, Jessamine, Bays, Rosemary, Lavender, Mint, Penny-royal, Spring-water, each a sufficient Quantity, boil them together gently and make a Bath; to which add Oil of Spike six Drops, Musk five Grains, Amber-grease three Grains, sweet Ash one Ounce; let her go into the Bath two Hours before Meat.

A Lye to make the Hair bright and long, and to help the Memory.

Take so much common Lye as will wash the Head ten times, six sweet Orange-peels, Citron-peel as much as you please, Chamomil-flowers, Bay-leaves, Maiden-hair, each one handful, Agrimony half a handful, Barley-straw cut, three handfuls, dry Lupines a handful, Fenugreek two handfuls, burnt Tartar half a pound, Flowers of Matweed five handfuls, mix them and put them in some great Vessel, and keep it for your Use. When you would use it, take a little out of the Vessel, and heat it in another Vessel, and add, if you please, a little Myrrh and Cinnamon, and it will be of excellent Use.

A Lye to increase the Hair.

Take of Agrimony, Elm-bark, the Roots of Sallow, Southern-wood, Marsh-mallows, white Poplar buds, Ashes of Colewort-stalks, Water, each a sufficient Quantity; make a Lye to wash the Hair.

A Lotion to increase the Hair.

Take of Maiden-hair three Ounces, Labdanum, Myrtle, a Goard burnt, each an Ounce, ten pints of Water, powder them and steep them twenty Days, every Day mixing them; then boil them till a third Part be consumed, and make a Lye to wash the Head.

A Lotion to make the Hair curl.

Take the Roots of Marsh-mallows boil'd in Water, [illegible] them, and strain them, and add to it the Seed of

Flax, Flea-wort, each a ſufficient Quantity, afterwards ſtrain it, and mix it exactly, and then waſh the Hair.

Againſt Redneſs of the Eyes.

Take the Juice of Celandine, Vervain, Rue, Fennel, each three Ounces, the Tops of Roſe-leaves as much as is ſufficient, Sugar-candy three Ounces, the beſt Tutty and Dragon's Blood, each four Ounces, prepare them and diſtil them.

A Water againſt Blood-ſhed Eyes.

Take the pieces of Marcheſine and burn them, then quench them in old, clear, common Oil, powder them and diſtil them, and powder them over again with the Reſſuſe, and diſtil it again.

An Oil for Spots in the Face.

Take of Roſemary-flowers as much as is ſufficient, bury them in a Glaſs-veſſel under Dung, ſafe from Rain, keep it thirty Days, and that which is diſſolved expoſe to the Sun for nine Days, with Powder of Polipody mix'd, as much as you can take in three Fingers; of which take every Day for a Month.

An Oil to preſerve Travellers from Cold.

Firſt chafe the extream Parts well, then anoint them with the Oil of Euphorbium heated, Oil of Pellitory of *Spain*, and Oil of Pepper.

An Ointment againſt falling of the Hair.

Take of Labdanum, Wormwood, each equal Parts, ten Juniper-berries, Oil as much as is ſufficient; bruiſe, mix them, and reduce them into the Form of an Unguent.

An Ointment to take away Hairs from any Part of the Body.

Take three Whites of Eggs bruiſed, unſlacked Lime eight Ounces, yellow Arſnick one ounce, a ſufficient Quantity of Lye, make an Unguent, with which beſmearing a Feather, anoint the hairy Parts, but when they have been anointed a quarter of an Hour, waſh off the Linguent with

An Ointment for Lice and Knits.

Take of Staveſacre, Quickſilver killed with Spittle, each three Drams, common Oil three Ounces, Wax one Ounce, make an Unguent, with which anoint the Head inſtead of Soap, when it is waſh'd.

Another for Boils and Blotches.

Take the Flour of Lupines, Beans, white Vetches, everlaſting Peaſe, each two Drams, Flour of Barley, of Lentils, each one Dram, Radiſh-ſeed, Tragacanth, Starch-corn, each half a dram, Melon-ſeeds husked three drams, Saffron half a Scruple, powder them and work them with Woman's Milk, at Night anoint the Face, and in the Morning waſh it with the Water of the Minds of Melons and Violets.

An Ointment for Scalds and Burns.

Take of the middle Bark of Elder ſix Drams, Oil of Roſes one Ounce and half, Maſtick, Frankincenſe, each half a Dram, white Wax two Ounces, boil them in four pints of Water, till one half be waſted, ſcumm'd and cooled; that which ſwims on the Top is fit to apply to the Burn.

An approved Ointment againſt Scab, Ring-worm, or Tetter.

Take of Litharge, Allom, Quickſilver, each half a Dram, Roſes, Cerus, Savine, the Fiſh Sepia, Cadman-earth, each one Dram, the Aſhes of Maſtick-tree, Calamint, each half a Dram, mix them with Juice of Mint, and boil them with Oil of Roſes to a third part, adding a little Wax.

To make the Breaſts decreaſe or grow leſs.

The Juice of Hemlock mix'd with Camphire and laid on, makes them leſs; alſo white Frankincenſe with Navel-wort and ſharp Vinegar, hinders their Growth.

To harden ſoft and looſe Breaſts.

Take Clay, the White of an Egg, unripe Gauls, Ma-

ſtick, Frankincenſe, each a ſufficient Quantity; bruiſe them all, and mix them with hot Vinegar, and anoint the Breaſt, and ſuffer it to lie on all Night; if once will not do, do it again.

A Liniment to ſmooth flaggy wrinkled Breaſts.

Take Lees of Oil as much as is ſufficient, Gum-arabick, Tragacanth, Maſtick, each a little, Camphire a very little, mix them.

An Ointment for Clifts for the Nipples.

Take Oil of Roſes, the middle Rhind of Elder, each one Ounce, Wax as much as is ſufficient, then mix them.

Another for Pain proceeding of Clifts.

Take Oil of Violets, or Oil of ſweet Almonds, white Frankincenſe, Wax, each two Drams, then mix them.

To take away the Wrinkles of the Belly after Child-bearing.

Take of burnt Hartſhorn, the Stone Amiantus, Salt-armoniack, Myrrh, Frankincenſe, Maſtick, each as much as is ſufficient, powder and mix them with Honey.

An Ointment for Hardneſs of the Feet.

Take the Flour of Gith, the Flour of old Bread-corn, Wax, each a ſufficient Quantity, mix them, and make a Cerot to lay on the Place.

To faſten the Teeth, and ſtrengthen the Gums.

Take of red Coral, Pearl, Dragon's-blood, Bole-armoniack, Frankincenſe, Crab-ſhells, each one part, mix them and make a Powder.

A Powder to whiten the Teeth.

Take the Bones of the Fiſh Sepia, white Marble burnt, each one Ounce, Cloves, Cinnamon, Pellitory of *Spain*, each three Ounces, Spunge, Pumice-ſtones, Salt, each one Ounce, mix them, and make a fine Powder to rub the Teeth.

To make the Hands white.

Take the Flour of Beans, of Lupines, of Starch corn, Rice, small Beans, Orrice, each six ounces, mix them and make a Powder, with which wash the Hands in Water.

A Decoction to fasten the Teeth, cleanse and strengthen the Gums.

Take of the Water of Mastick-tree, Leaves of Rosemary, distilled Vinegar, each half a pint, Myrrh, Mastick, Bole-armoniack, Dragons-blood, burnt Allom, each one Ounce, choice Cinnamon half a Dram, Rain-water three Pints, mix them all, and boil them with a very slow Fire a quarter of an Hour, adding of despumed Honey half a Pint, and a little Benjamin; wash the Teeth often with this, holding it in your Mouth a while.

A sweet Bag.

Take of Cubebs half a Dram, Cloves one Scruple, Gith burnt one Ounce and a half, Mace two Scruples, powder them and put them into Silk.

A Violet Powder.

Take Orrice of *Florence* half a Pound, Roses four Ounces, Cyprus half an Ounce, Marjoram, Cloves, each half a Dram; sweet-scented white Saunders, Benjamin, each four Ounces, Styrax-calamite one Ounce, powder them and put them in Silk for a Scent.

A Pomander.

Take of Styrax-calamite one Ounce, Cloves two drams, Benjamin half an Ounce, Amber-grease half a dram, Musk fifteen Grains, of the aforesaid Violet-powder a sufficient Quantity, Rose-water as much as will make it up.

A Pomander for the Time of Pestilence.

Take of Labdanum, Styrax-calamite, each one dram; Cloves half a dram, Camphire, Nard, Nutmeg, each seven Grains, bruise them all to a fine Powder, and mix them with Rose-water, in which Tragacanth and Gum arabick

A Pomander that will purge,

Take of Scammony, Aloes, Myrrh, each one dram, Spurge, Coloquintida, each one Dram and a half, powder and searse them, and with the Juice of Coriander, make two Pomanders; which hold in your Hands, often changing them from one Hand into the other, that they may be hot and alter the Air.

A sweet Water for the Body, or Garments.

Take of Rose-water, of Orange-flowers, of Myrtles, of Musk-water, each a pint, Powder of oriental Orrice one Ounce, Civet a Dram, mix them and boil them in a Glass Vessel, till a third part be wasted, then keep it in a Glass Vessel very well stopt.

A Candle for a Perfume.

Take of sweet Asa, Styrax-calamite, each four Ounces, red Styrax, Olibanum, each twelve Ounces, Labdanum eighteen Ounces, Cloves one Ounce and a half, Gith one Ounce, Coriander prepared, Juniper-berries, each half an Ounce, liquid Styrax six Ounces, Turpentine half an Ounce, Coals of Lime tree or Sallow thirty Ounces, with the Infusion of Gum-tragacanth made in Rose-water, make Candles.

A Receipt of Powder of common Roses for Hair.

Put a pound of Rose-leaves to twenty pounds of Starch powder in a Box, mix them altogether with your Hand very well; and every four Hours fail not to shake them well, that the Flowers may not heat: The next Day, at the same time you put them in the Box, sift them, and put the same Roses in again, and so for three times; all that while you must let the Box be open, from the first time you put the Flowers in, till you take them out, and your Powder will be made.

Powder of Orange-flowers.

Mix a pound of Orange-flowers with twenty Pounds of Starch powder, in a Box, let them be well mingled

and shake them twice a Day at least, or else they will heat; and in twenty-four Hours you must sift your Flowers, and put fresh ones in the same Quantity, and so for three times. If the Smell is not strong enough, renew them again, and your Powder will be good. Keep the Box close while the Flowers are in, and when they are taken out.

Powder of Jasmin.

In a Box where you have put twenty pounds of Starch-powder, mix a thousand Sprigs of Jasmin, lay them even, make a Bed of Powder, and a Bed of Flowers, and let your Sprigs lie thus twenty four Hours without touching them, for they will not heat; afterwards sift your Flowers, put fresh ones in the same Quantity, and continue so to do for three Days, your Powder will be good: If you will have the Smell a little stronger, add more Flowers a fourth time.

Perfume to perfume other Powders.

Take twelve pounds of Amber-powder, or of another sort, if you will, then put in a little Mortar two Drams of Civet, of the Bigness of a Sugar-plum, and beat it: Add to it some of that Powder, and pass it thro' the Sieve; beat again the Lumps that remain, and pass them with the same Powder; this being done, beat two Drams of Musk, and sift it in like manner; then mix it well together, and your Powder will be made.

*** You may mix two Ounces of this Powder with a pound of Jasmin or Orange-flowers, it will make a Mixture of Smells very pleasant, and help the Flowers to give a better Smell.

The Powder of Violets, or of Iris.

There is nothing else to be done, but to beat the *Iris*, and pass it thro' a Sieve: That Powder is very good for Hair, and smells naturally like Violets; there is no other of that Smell, because the Violet-flower has no strength enough.

Powder of Moſs of Oak, called Powder of Cyprus.

Firſt of all ſteep the Moſs of Oak in a great Quantity of Water, during three Days at leaſt; after that take it out of the Water, and ſqueeze it well; then waſh it over and over ſeveral times, till the Water be clean; then take it out of the Water, ſqueeze it well, and dry it in the Sun: You muſt ſtir it every two Hours while it dries, that it may not heat, and being very dry, follow this Direction: To beat it in Powder, fill your Mortar with the Moſs, pour a Glaſs of Water upon it, and beat it, it will reduce itſelf into Crumbs, which it could never do if it had not been ſo moiſtned: Being thus prepared, put it again to dry in the Sun, and being quite dry, beat it eaſily in a Mortar, and paſs it thro' a Sieve very fine: So your Powder will be done.

The laſt preparing of Powder of *Cyprus* uſed by good Perfumers, is to mix with it once or twice Flowers of Jaſmin and musked Roſes, after the ſame manner as in other Powders, it will not take, for all that the Smell of theſe Flowers, as the Starch-powder does, but is thereby made more ſuſceptible to take any other Smell you will give it.

How to perfume the Powder of Cyprus, *or Moſs of Oak, as they do at* Montpelier.

Take two Pounds of Powder of Moſs of Oak cleanſed with Flowers, as 'tis ſaid in its place, infuſe in it eighteen Grains of Civet with a little Sugar, as I ſaid before; then put a Dram of Musk after the ſame manner; this being done, put it in a Box very cloſe, it will be of an extraordinary Smell; a little will ſerve to powder the Hair, and give it a ſweet Smell.

Common Waſh-balls.

Take five pounds of Soap, ſcrape it, put it in a Mortar, and beat it a long while, then handle and work well your Soap, that you may take out the little Bits that have not been beaten; put your Soap into the Mortar again, and with it two pounds of Starch-powder, an Ounce of

Essence of Citron or of Orange, and about half a pint of Macanet water prepared, as I'll tell you by and by, stir the whole gently with the Pestle, and beat it long enough to mix it well, and it is done; you need no more but to roll your Paste as you will to make your Wash-balls: Let them dry; if your Paste is too soft, let it harden of itself.

A Receipt to prepare Spunges for the Face.

Chuse the best and finest Spunges, cut off what is superfluous about them, then lay them in Water some Hours, wash them after that, and rub them well, changing Water till the last Water be very clean, then dry them, being dry, soak them in Angel-water, or in Orange flower Water, pour over them half a spoonful of Essence of Amber, your Spunges having lain in Water twenty four Hours, take them out, do not squeeze them much, dry them, and they are done.

To make excellent Hypocras perfum'd.

Take half a pound of Sugar, beat it fine, and put it in a Bason, pour over the Sugar a pint of Wine, the oldest and the deepest in Colour is the best; stir gently your Sugar with a Spoon to melt it, then strain your Wine thro' a straining Bag five or six times; being well clarified, pour in it a few Drops of Essence of Hypocras, and stir it with a Spoon, taste if its strong enough, if not, pour more Essence and 'tis done. Pour your Wine quickly in a Bottle, stop it presently that it should not lose its Spirits; that way is ready, and better than Infusion.

To make Rosa Solis, *or perfumed Liquor.*

Put in a Copper-pan over the Fire two pints of Water, and two pounds of Sugar, let them boil to the fourth part, then pour in two spoonfuls of Orange-flower Water, having boiled a Minute, throw in the White and the Shell of an Egg, well beaten with a Whisk, stir your Egg in your Liquor with your Whisk, and when it boils take it off the Fire, strain it thro' the Bag several times; being well clarified, pour in it the best Brandy or Spi-

ſure, according to the Strength you will have your *Roſa Solis*. Then pour in Eſſence of Amber to your Taſte, more or leſs, or Eſſence of Hypocras, and 'tis done.

Carnation-Water.

Put in a Glaſs-alembick, as before, a pint of Water, and two Ounces of beaten Cloves; the Water diſtilled will have a pleaſant Smell, becauſe the Strength of the Cloves being ſweetned by the Water, ſmell rather of the Carnation than the Cloves.

Cinnamon-water.

You muſt put in Glaſs-alembick, as before, a pint of Water, and two Ounces of Cinnamon well beaten, and the diſtilled Water will have the natural Smell of Cinnamon.

Thyme-Water.

Put a pint of Water in the ſame Glaſs-alembick, and two handfuls of Thyme, the diſtilled Water will ſmell naturally of the Thyme.

All Aromatick Herbs may be diſtilled after the ſame manner; thoſe Herbs being very ſtrong, keep their Smell as well dry as green; ſo it is eaſy to diſtil from them Waters, in reading the aforeſaid Receipts.

Orange flower Water diſtilled from a cold Still.

Infuſe two pounds of orange-flowers dry, in two pints of Water, three or four Hours, then pour it in the Still, and diſtil it as in the former Receipt, the Water diſtilled out of it is good for a great many things, as for Waſh-balls, to make Angel-water, to cleanſe Snuff, and ſerves to perfume all Sorts of Skins and Gloves.

Roſe-water.

Infuſe three pounds of Roſes in two pints of Water two or three Hours, then diſtil them in the Still, as you do the Orange-flowers, obſerve the ſame Rules, for they are made after the ſame manner; you may put leſs Wa-ter and make it ſtronger. But as Roſe-water is ve-

much uſed in cleaning Snuff, and Orange-Water alſo, you muſt diſtil enough when you uſe it for that purpoſe; when you uſe it for other things you may make it as ſtrong as you will, as I ſaid before.

The Queen of Hungary*'s Water.*

Pour in a ſtrong Glaſs-bottle two pints of Spirits of Wine, two good handfuls of Roſemary-leaves, a handful of Thyme, half a handful of ſweet Marjoram, the Leaves only, and as much of Sage, ſtop the Bottle very well, and expoſe it in the Sun a whole Month: Then you muſt diſſolve the Bigneſs of a Beam of Orcanet, with a little Spirit of Wine; bruiſe the Orcanet, pour it in your Bottle, and expoſe it again to the Sun four or five Days, and 'tis done: It will be of a fine Red, of a ſweet Smell, and ſhall have a great Virtue.

Of precious Stones and Metals.

How to calcine, melt, or prepare Cryſtal.

TAke natural Cryſtal, the faireſt you can get, that being the Ground-work of all artificial Gems, break it in pieces, and then put them in a large Crucible, cover it with a Cover made of the ſame Earth, and lute it well, then ſet your Crucible on burning Coals, in a little Furnace, and when your Cryſtal is well heated, caſt it into a Veſſel of cold Water; for the more Water there is, ſo much the better will the Calcination be perform'd, becauſe the Cold will be greater. Then take it out of the Water, and dry it in an earthen Ladle. Then put it into the ſame Crucible again, and heat it as before. Repeat this Operation twelve times, changing the Water every time. You may know whether your Cryſtal be well calcin'd, for then it will eaſily break and crumble. After you have well dried your Cryſtal thus calcin'd, grind them into an impalpable Powder, on a Marble, or Porphyry Stone, by putting a little on at a time; and ſearſe it well thro' a fine ſilken Sieve. This Powder of Cryſtal is uſed in all artificial Gems; and therefore thoſe that do Things of this Nature, ought always to have a good

To make a very fair Emerald.

To make a fine Emerald, take two Ounces of Cryſtal, prepared as I have ſhew'd above, and add to it 48 Grains of *Crocus Martis*, and two Ounces and 48 Grains of pure Salt of Tartar; the whole reduc'd into fine Powder in a Braſs Mortar, which put into a Crucible, covered with another, and luted well together, then put it into the Glaſs-houſe Fire, there to bake 24 Hours, and then into the annealing Furnace for twelve Hours, that the Matter may cool little by little; then take it out of the Crucible, cut and poliſh it, and you'll have a perfect Emerald.

To make a Violet Saphire.

Take one Ounce of Powder of Cryſtal, one Dram of Salt of Vitriol, and nine Drams of fine Salt of Tartar, the whole in fine Powder, in a Braſs Mortar, put it into a Crucible, and let it paſs thro' the ſame Operation as the Emerald.

To make a very fine blue Saphire.

The blue Saphire is no leſs agreeable than the Violet, and it is the Male of its Kind. To make it, Take one Ounce of Cryſtal Powder, and add to it a dram of Salt of Vitriol, three grains of Verdegreaſe, one grain of Azure, and one ounce, one dram and four Grains of our fine Salt of Tartar, the whole in fine Powder; put it into a Crucible cover'd and luted, to be baked and purified, as before, and you will have a very fine blue Saphire.

How to make a Beryl.

This Beryl Colour will be a very fine Sky-colour, if you take an Ounce of Powder of Cryſtal, ſo prepared, as is ſhewed at the beginning, and add to that one Ounce of fine Salt of Tartar, and ſix Ounces of Salt of Vitriol, the whole reduced to fine Powder, in a Braſs Mortar, ſearſed thro' a fine Sieve, and proceeding as before.

To make a fair Jacinth.

It is ſcarce poſſible to make a Jacinth without Lead in

in Compoſition; wherefore you muſt put upon an Ounce of Powder of Chryſtal, two Ounces and a half of Minium, with twenty four Grains of Verdigreaſe, two drams of Sublimate, and five or ſix Leaves of Silver; the whole reduc'd to fine Powder in a braſs Mortar, ſearſed thro' a fine Sieve; mix them well together, and put them in a Crucible covered with another, and well luted: Then bake and purify it in a Glaſs-houſe Furnace for twelve Hours; then take it off the Fire, then pound it again in a Braſs Mortar to a fine Powder, ſifting it thro' a fine Sieve. Then put it in a new Crucible, which cover and lute well, and ſet it again in a Glaſs-houſe Furnace for twenty four Hours, and twelve more in the annealing Furnace. The Crucible being cold, take out the Matter, which will be of a fine Jacinth Colour, then cut and poliſh it.

The way to make or counterfeit Diamonds.

Take of good natural Cryſtal, calcined and reduced to ſublime Powder what Quantity you pleaſe; fill a Pot with it, and ſet it in a Glaſs-houſe Furnace twelve Hours, to be melted and purified; then drop the melted Matter into cold Water, then dry and reduce it again to Powder; add to that Powder its Weight of fine Salt and Tartar: Mix theſe two Powders well, and make little Pills of them with common Water. Then wipe theſe Pills, and put them into an earthen Pot on a ſtrong Fire, there to grow red hot for twelve Hours ſpace without melting. Then put them into a Pot in a Glaſs-houſe Furnace; where leave them two Days to be well melted and purified: Then put the Matter twelve Hours in the annealing Furnace to cool little by little: Then break the Crucible, and you'll have a fine Material for Diamonds, which cut and poliſh at the Wheel.

The way to turn a white Saphire into a true Diamond.

The white Saphire, being fine and fixed, is only imperfect by reaſon of its wanting Colour and Hardneſs; which may be remedied by means of Art, and be made to ſurpaſs Nature, becauſe ſhe only could make it a per-

fect Saphire, but Art can turn it into a Diamond. But it's only Fire can cauſe this Effect, in changing its natural Colour, and giving it that of a Diamond. To do this, Take very fine Sand, waſh it in ſeveral Waters to clean it, till the Water becomes clear, and then dry it. Of this Sand fill a Crucible half full, then put in your Saphire, and fill it up with the ſame Sand: Then cover your Crucible with a Cover of the ſame Earth, or with another Crucible; lute the whole with a good Lute, lay it on an Inch thick, and let it dry in the Shade. Being dry, ſet it in a Glaſs-houſe Furnace, approaching it nearer the Fire by degrees, and leaving it twelve Hours in the ſame degree of Heat. Then withdraw it little by little for the ſpace of ſix Hours, and let it cool gently. The Crucible being cold, break it, and you'll find your Saphire within, which will have all the Qualities of a fine Diamond; that is, its ſhining and its hardneſs. Repoliſh it at the Wheel, and work it.

Another way of turning a white Saphire into a true Diamond.

I have here added another way of Operation, for their ſakes who have not the Convenience of a Glaſs-houſe Furnace: And tho' the Gold uſed therein ſeems to be very expenſive, yet they who will but conſider, that the Gold does not diminiſh, will ſoon ſee that the only expence is Fire. The manner of the Operation is thus: Firſt wrap your white Saphire in a thin Iron Plate, that it may be eaſily managed; then take fine Gold purified by Antimony to the higheſt; and put it into a Crucible in a Wind Furnace; melt it, and when it has a good fine Glaſs, put the Saphire covered with the Iron Plate into the Bath, ſo that it may float on the Gold on every ſide; then give it a ſtrong Fire for twelve Hours, ſo that the Gold may be all the while in Fuſion. Take out your Saphire with a little pair of Tongs, ſhaking out the Gold that may chance to ſtick in the Iron Leaf; then let it cool by the Fire gently, for fear it ſhould break: Being cold, take away the Plate, or Leaf of Iron, and you'll have your Saphire of an admirable Beauty; it

having acquitted by that Coction all the Qualities, and Perfections of the natural Diamond. Poliſh it at the Wheel, and work it.

How to make artificial Pearls.

Make a paſte with Calx of *Luna*, Egg-ſhells, and Leaf-ſilver, ground with the beſt Varniſh, and then bore them with a Hog's Briſtle, and dry them in the Sun.

To make artificial Amber.

Take an Earthen Pot with a little Cotten, and boil Turpentine therein, ſtirring it till it is as thick as paſte; then put it into another Veſſel, and ſet it in the Sun, and it will be both clear and hard.

How to Paint on Glaſs.

THo' painting on Glaſs be very antient, yet it is much more modern than painting on Wood or Cloth; as being of no longer ſtanding than the Art of making glaſs. They who firſt painted on Glaſs, did it only in Colours mixt with Glue, which not being able to withſtand the Injuries of Time, a Way was found out of doing it with Fire proof Colours; which are incorporated with the Glaſs, by baking and melting them together; and as ſoon as this Secret was diſcover'd, every one took Delight to practice the Draught of Figures, and even intire Hiſtories thereon; whereof we have ſtill ſome remaining pieces on old Church-glaſs: But thoſe Figures before the Year 1500, had not half the Sufficiency of *Baſe* or *Relief*, as is requir'd in painting.

Thoſe who deſir'd to work in lively Colours, made uſe of Glaſs-prit, ting'd in the Glaſs-houſe, as well for Carnation as Drapery, whereon they draw the firſt Lines of the Viſage, and other parts of the Body, in black, and then ſhadow'd them with Strokes and Daſhes.

Painting having ſince that received an improvement, thoſe Works became more perfect, and that in ſo ſhort a time, and with ſuch Advantage, making fair and moſt exquiſite pieces, that they are now become the Admira-

In treating of the Art of Painting on Glass, I shall not mention the Ways used by the Ancients, because they are now out of Practice, and also because the latter Methods are much more excellent. I shall therefore satisfie my self in prescribing only such as may suffice to gratifie the Curiosity of those that love this Art. And to such I shall shew, not only the Method of Painting, but also how to prepare the Colours, to bake and finish 'em in the Furnace. The most part of the Ingredients useful for this Service, being such as will also tinge the Glass well enough.

I will begin with the Preparation of the Colours to be used in Painting of Glass; for before I shew how to work the Preparation for it must be first consider'd.

The *White* is compounded of several Ingredients; as white small Pebble-bones, heated red hot over a fire in an Iron Ladle, and thrown afterwards into an Earthen Dish full of cold Water, to calcine them; and this must be repeated several times till they are prepar'd: afterwards being dried, pound them with a Stone or Glass Pestle in a Stone Mortar, and so grind them upon a Marble to an impalpable Powder; then mix a fourth part of Nitre with it, and calcine them in a Crucible; then pound and grind them again, and calcine them a third time over a smaller Fire than your former, and so take them off for use. Then done, when you would paint with it, add equal parts in weight of Gip, a sort of Tale found among Plaister-nold, baked on the Coals to a whiteness, and reducible to Powder and *Rocaille*, grind them all three in a hollow Plate of Copper, with Gum-arabick Water; and so it will be in good condition to paint withal.

The next Colour which cannot be admitted in this sort of painting, is *Black:* The manner of its Preparation is this: You must grind Scales of Iron from the Smith's Anvil-block, for three hours on the shallow Copper-bason or Plate, add to this one third of the same Weight of *Rocaille*, with a little Calx of Copper to prevent the Iron from turning red in the Fire; grind it to as impalpable a powder as you can bring it to; and so keep it in a close Vessel for use.

Yellow

Yellow is a more costly Preparation, and is made thus: Take fine silver Plates from the Copple, stratify 'em in a Crucible, with Powder of Sulphur, or Nitre, the first and last Lay being of the Powder, and so calcine them in a Furnace; this done, cast it out, as soon as all the Sulphur is consumed, into an earthen Bason of Water, and afterwards pound it in a Stone Mortar, until 'tis fit for the Marble; and so grind it with some of its Water wherein it was cooled, for six Hours; then add nine times its Weight of Red-Oaker, and grind them together for a full Hour, and then it is fit for painting on Glass.

Blue is thus made: Take two Ounces of Zaffar, two Ounces of Minium, and eight Ounces of very fine white Sand; put all these into a Bell-metal Mortar, and pound them very well; and so into a crucible covered and luted over a quick Fire for an Hour, then draw off the Crucible, and pound them again as before: This done, add a fourth of its Weight in Salt-petre, powder'd; and having mixed all very well together, return them into a Crucible covered and luted, which place again in the Furnace for two Hours at least, continuing such another Fire as the former: The Crucible being off, and cooled a second time, grind the Mass as before, and so put it into a Crucible again, with a sixth Part of Salt-petre, and let it remain on the Fire for three Hours; then take off the Crucible, and immediately with an Iron Spatula, red hot, take out the Matter, lest it should stick, being very clammy, and hard to be emptied.

'Tis convenient to have strong Crucibles for this Calcination, because it remains so considerable a while in the Fire; and they must be luted with an extraordinary Lute, (for the whole Secret of this Preparation depends on the calcining the Ingredients, and Goodness of the Crucible) and therefore you must add the Powder of Borax, to the Powder of Glass vitrified, which helps the Fusion of the Glass: But the greatest Stress lies in baking the Crucible, afterwards in a small Fire to cement the Pores, and make the Earth compact as Glass; which would be very much further'd, if you throw on it a considerable Quantity of Salt, as it comes out of the

Fire

fire; this would glaze it, and capacitate it for retaining the Spirits in the Fire.

Red Colour, for painting in Glass, requires as much Caution as the Blue: You must take the Scales of Iron, Litharge of Silver, of each a Dram; Feretto of *Spain*, half a Dram, *Rocaille* three Drams and a half; grind all these for half an Hour, on a shallow Copper Plate; in the mean time pound three Drams of Blood-stone in an Iron Mortar; and add to it the rest; then pound a Dram of Gum-arabick in that Mortar, to an impalpable Powder, to take off the Remains of your Blood-stone, and so add it to the rest, grinding it continually, lest the Blood-stone be spoiled. The best Manner of grinding these, is to pour Water by little and little on the Ingredients as you grind them, neither wetting them too much, nor too little, but just as much as will keep a good Temper, as for Painting. Afterwards put all into a Foot-glass, and so drop on it thro' a small hollow Cane of Wood, or with your Finger, as much Water as will bring it to the Consistence of an Egg's Yolk battered, or a little more; than cover the Glass to preserve it from Dust, and so let it stand three Days to settle. After this, decant the clearest and purest of the Colours that rise at top, into another Glass, without Disturbance of the Sediment; and two Days after it has settled a new, pour off again the purest of the Colours, as before. This done, set it in the Body of a broken Matrass or Bolt head, over a gentle slow Fire, to dry easily, and so keep it for Use. When you have occasion for it, take a little fair Water in a Glass, and with it moisten as much Colour as you think convenient, that will be excellent for Coronation. As for the *Faces*, which are very thick, dry 'em too, and you may moisten these in like manner with Water for Drapery, Timber-colour, and such other as you think convenient.

Purple Colour, is prepared exactly like that of Blue; Only you must take an Ounce of Zaffer, and an Ounce of very pure and clean Perigurx, two Ounces of Minium, and eight Ounces of very fine Sand; pound all these in a Bell-metal Mortar, and reduce it to impalpable Powder; and so proceed as in the Blue.

Green is also prepar'd like the former, but the Colour is made by the Change of the Ingredients; and therefore you must take two ounces of *Æs ustum*, to which the rest are easily deduc'd; I shall no proceed to shew two ounces of Minium, and eight ounces of very fine white Sand; and proceed as above.

These being the principal Colours, from which the rest are easily deduc'd; I shall now proceed to shew how these Colours must be made use of in Painting upon Glass.

The Painting on Glass is of such fine Effect, as becomes the Admiration of the Learned in all noble Arts: Nothing can be more admirable to the sight; besides its continuance and resisting all Efforts of every Season and Badness of Weather for several Ages.

If Glass were Malleable, and discharg'd of its natural Frangibility, nothing could equal the Paint thereon; for 'tis not to be tarnished, but always maintains its primitive Beauty and Splendor, without any obstruction to the Transition of Light; and there may as fine Fancies be done on it as on Limning. There would certainly be nothing on Earth so rich and precious as Glass, whether painted or tinged, if it had this principal perfection of Malleability, which many learned Men have studied for and daily find, but rather chuse to pass for *Ignoramus's*, than expose so fine and delicate a Secret.

Now as to the Manner of Painting on Glass.

First, Chuse such Glass as is most compact, and best able to resist the Fire, which is not altogether white, but of a whitish Yellow: Then you must have the Original you paint by, ready drawn and proportioned, on strong Cap-paper, in all its Colours and Perfection; for your better Advantage in Pattern, lay it on a Table, and so chuse your pieces of Glass to be painted, and take care so to fit them to each other, as they may joyn easily afterwards, without any Prejudice to the Draught from displacing them, and so confounding the Figures and Portraicts, or from the Lead which must joyn them afterwards, by obscuring any part of the painting; then mark out each piece on the Tables, by Number 1, 2, 3. Then trace them over in Black with a Pencil, do this very

exactly, neither too slightly, nor too thick; and so let it stand two Days to dry, before you print it. Then having all your Colours in a readiness, fill your Pieces off with Colours, for which use the Nib of the Pencil especially in Carnation, where you must be very exact. You must also be very circumspect and expeditious, and take a great deal of Care not to blot or blur the Tracings, and chuse rather to paint on the other side of the Glass. All the Colours, except Yellow, may be applied on the same side, because it is apt to mingle with the other Colours; and if near the Blue, will compose a Green; so that for want of such Precaution the whole work may be spoil'd. If the Yellow be transparent itself perfectly thro' the quare, it is as well as if it had been done on the same side. And take notice by the way, that the other Colours have not so ready a Transition, because they consist of a grosser body, therefore the Yellow ought to be very equally and justly laid on in a greater or lesser quantity as you'd have your Shadows. Observe this too in the use to lay them on as quick as possible; but more particularly the azure green and purple, require the most exactness of any. Then to set off and heighten the Light in piping a beard, describing Hair in Drapery, or otherwise use the Handle or Butt-end of the Pencil, a small pointed Stick, or Quill, wherewith take off the Colours in those places you wou'd enlighten, which is easily done.

Such Works as are done in Grailaille, you must paint after this manner: Trace your Piece with black, and let it dry for two days entirely; do it over very slightly and equally with a Wash, so thin laid on, as not to efface the first Lines, and let it dry for two Days: After this, run it over again with the same Wash, where you find it convenient to give a second Time, and let dry two Days longer: Then to give it the Lights and convenient Heightnings, take the blunt Butt-end of your Pencil, or pointed Stick or Pen as before, and take off the Colour of the first Wash in the most necessary Places, and so your Work will be finished.

To make this Wash easie, Take a small Pewter Cup, or other Vessel, and put therein a quantity of black

Colouring, then dissolve Gum-arabick powder'd in its Weight of Wine; and throw this on the Back in the Pewter-dish or Saucer, that it may be very clear; and not easily dry'd: And so you may have your Wash for painting Glass in Grisaille, or Gray.

There is another Way of painting on Glass, more easie, and altogether as effectual: Which is this: Take very white Glass, varnish it very thin, on one side, with a white Varnish; then having before made choice of some fine Impress or Cut on Paper, just fit for the Piece of Glass you design to paint its Fancy on, dip it in Water, and let it soak, and dry a little; then clap the Picture-side thereof to the Varnish-side of the Glass, as exactly, plain, and evenly as possible; and so let it dry throughly. Afterwards moisten the Paper on the blank Side, and with a blunt Graver draw off, and trace the Lines of the Picture, which will afterwards remain perfect and distinctly on the Varnish-side of your Glass Quarry. This Draught is for the Model you must paint your Fillings in; and observe that the Tracings and Strokes of the picture, are to serve you in shadowing, which cannot be rejected without Disadvantage to your Piece.

You must also paint in Glass just as in *Miniature*, with Water-colours, laying your picture underneath it as before; and this will shew finer than if done in Oil; besides the Colours dry in a moment.

Your pieces thus done in Oil or Water-colour, may receive a very additional and improving Beauty, by overlaying all the Colours, except the Ground, with Leaf-silver, which will appear very glorious and lively on such as are transparent. And so much for painting in Glass.

Of Gilding and Varnishing, &c.

How to lay Gold on Glass.

TAke of red Lead and Chalk, a like Quantity, grind 'em together, then temper them with Linseed-oil, lay it on the Glass, and when it is almost dry, lay Leaf-Gold upon it, let it dry, and then polish it.

Of

How to gild Iron with Water.

Take three pints of Spring-water, three ounces of Roach-allom, one ounce of Orpiment and Roman-vitriol, twenty four grains of Verdigreese, and three ounces of Sal-gem; boil all together, and when it begins to boil, put in of Tartar and Bay-salt half an ounce; continue the Boiling a good while, take it from the Fire, strike the Iron over therewith, dry it against the Fire, and burnish it.

How to lay Gold on Iron and other Metals.

Take one pound of liquid Varnish, Linseed-oil and Turpentine of each one ounce, mix them well together, strike this over any Metal, and then lay on the Gold, and when it is done polish it.

How to gild Silver or Brass with Gold Water.

Take two ounces of Quicksilver, put on the Fire in a Crucible, and when it begins to smoak, put into it an Angel of fine Gold, then take it off immediately, for the Gold will presently be dissolv'd; then, if it be too thin, strain a part of the Quicksilver from it through a piece of Fustian; this done, rub the Gold and Quicksilver upon the Brass or Silver, and it will cleave to it; then put the said Brass or Silver upon quick Coals, till it begin to smoak; then take it from the Fire, and scratch it with a Hair Brush, and that do till the Mercury be rub'd as clean off as may be, and the Gum appear of a faint Yellow; which Colour is to be heightned with Salarmoniack, Bole, and Verdegreese, ground together, and tempered with Water.

How to gild Books.

Take four penny Weight of Bole armoniack, and one penny weight of Sugar-candy, grind them with Glair of Eggs, then, on a bound Book in the Press, smear the said Composition; let it be dry, then rub it well and polish it; then with fair Water wet the Edges of the Book, and suddenly lay on the Gold, pressing it down

with Cotton, gently; this done, let it dry, and then polish it exactly with a Tooth.

How to gild Silk and Linnen.

Take Glew made of Parchment, lay it on the Linnen or Silk gently, that it may not sink, then take Ceruse, bole and Verdegrease, of each alike, mix and grind them upon a Stone; then in a glazed Vessel mix it with Varnish, which you must let it simper over a small Fire; then keep it for use.

How to make another of a pure Gold Colour.

Take Juice of fresh Saffron or Saffron ground, the best clear Orpiment, of each alike, grind them with Goats-gall, or gall of a Pike, digest it twenty Days in Horse-dung, and it is done.

How to gild Wood or Stone.

Take Bole-armoniack, Oil of Benjamin, of each a sufficient quantity, heat and grind 'em together, with this Ineat the Wood or Stone, and when it is almost dry, lay on the Leaf-gold, let it dry, and then polish it.

How to write with Leaf-gold.

Take Leaves of Gold and grind them with a few drops of Honey, to which add a little Gum-water, and it will be excellent to write or paint with.

How to gild any Metal.

Take strong Aqua-fortis, in which dissolve fine Silver or Gold; to which put so much Tartar in fine Powder, as will make it into Paste, with which rub any Metal, and it will look like Gold or Silver.

How to gild so as not to be rubb'd off with any Water.

Take Oaker calcin'd, Pumice-stone of each alike, Tartar a little, beat them with Linseed-oil, and five or six Drops of Varnish, and strain all through a Linnen-cloth, with which you may gild.

How

How to write with Silver Letters.

Take Tin one ounce, Quicksilver two ounces; mix and melt them, and grind them with Gum water.

How to write with Green-Ink.

Take Quicksilver, Litharge Verdegrease, each a sufficient Quantity, grind and mingle them with Urine; and it will be a very glorious Green to write with.

How to write with Blue-Ink.

Grind Blue with Honey, and temper it with Gum-water made of Gum and fring glass.

How to make a Varnish particularly for Gold, Silver, Tin, &c.

Take Linseed-oil six ounces, Mastick, Aloes Lpatick, Anil one ounce; put the Gums in Powder, into the Oil, into an earthen glaz'd Pot; which cover with another, putting them together; in the bottom of which let there be a Hole, into which put a small Stick, with a broad end to stir it withal; cover them all over with Clay (except the Hole) set it over the Fire, and stir it as often as it seetheth, for a little while, then strain it for use. Before you lay on this Varnish let the Metal be polished, and then strike it over.

How to make common Varnish.

Take Spirit of Wine a quart, Rosin one ounce, Gum-lack, quantum satis, dissolve the Gums in a gentle Heat (being close covered) and let them settle; then gently decant off the clear, which keep in a close Glass-bottle for use. The thick which remains, you may strain thro' a Cloth, and keep for other Purposes.

How to make a Yellow Varnish.

Take Spirit of Wine a pint, in which infuse (three or four Days) Saffron half an ounce, then strain it, and add Aloes Succotring one ounce, Sanguis Draconis two ounces; which digest six or seven Days over a gentle

How to make a red Varnish.

Take Spirit of Wine a Quart; Gum-lack four Ounces; Sanguis Draconis in fine Powder eight Ounces; Cochenele one ounce; digest it a Week over a gentle Heat, and then strain it for use.

How to make a Varnish for Painting in Oil.

Take Mastick two ounces, Oil of Borin one ounce; put the Mastick in powder, in the Oil, and melt it over the Fire, letting it boil little or nothing (least it be clammy) when it is enough, you may know by putting in a Hen's Feather, for then it will burn it.

How to make a Varnish for painted Pictures.

Take white Rosin a pound, Plum-tree-gum, (or Gum Arabick) Venice Borin, Linseed-oil, Ana two ounces; first melt the Rosin and strain it very hot, steep the Gum in Oil olive (Oil of Ben is better) till it is dissolved; strain it, to which put the Borin and Rosin and over a slow Fire, mingle them till they are well dissolv'd, when you use it, use it hot.

How to make a drying Varnish to lay Gold or Silver on Wood.

Take one pound and a half of Oil of Spike, the best of Mastick and Sandrick-ana five Ounces; put it altogether in a Glass, and boil it in Balneo, putting a Cloth in the bottom; stir it often for three Hours, the longer the better; and after it is cool, let it stand in the Scum for ten Days.

Of making another Varnish fit to lay on old Painting, or Pictures, when new cleans'd.

Take an ounce of clear Venice, Borin, with an ounce and half of Spirit of Borin, and three or four ounces of drying Varnish, mix'd all in a Glass Viol, and dissolve it in Balneo Mariæ; when it's cold, stroke it over the Picture with a Pencil.

Choice

Choice Secrets in Art and Nature.

How to cut a Drinking-glass in a Spiral Line, like a Screw, from the Brim to the Foot, &c.

THis may be done several Ways: As first, applying a red hot Iron to the Glass, where you would begin the Slit; or wind about the Glass two or three Rows of Thread, dipt in Brimstone, if the Glass be strong and thick; or else turning that part of the Glass to the Flame of a Lamp, or Candle, if it be thin Glass: and when it is well heated by any of the three precedent Ways, throw some drops of cold Water on it, (or touch it with a wet Sponge) which will cause a Crack; which, when it is begun, you may continue at pleasure, and draw it where you please, with a little Match, blowing upon the Coals, or lighted part of it, as you go along to heat the Glass; and then reiterating the cooling with Water, as before.

To make Musick, or play Tunes upon Drinking-glasses.

If you fill a Drinking-glass with Water, (especially one sharp below, and wide above) and fillip upon the Brim, or strike the Brim with a Knitting-needle, after emptying part of the Water, and so more and more; and still try the Tone, by striking the Brim of the Glass, and you shall find the Tone will fail, and grow more Base, as the Glass is more empty. By this Method any one that hath but small Skill in Musick may divert himself and others by playing Tunes upon Glasses, tunable by putting more or less Water in the Glasses, till you have fitted the Notes, so that they may ascend gradually above each other, according to the Method of tuning Wire-bells: But you must observe what the Compass of your Tune is, or how many Notes there are from the highest to the lowest; for you must have so many Glasses, and let them as near as you can, be all of a Size and Shape). Now to know the Compass of any Tune that you see prick'd, you must observe, that every Line and S-

very Space is a Note; as you may observe by the hundredth Psalm-Tune, if you look in any prick'd Psalm-Book; for you will find it to be eight Notes in Compass; and likewise is the Tune call'd, *Such Command o're my Fate*; of both which, I will give you an Instance of the Number and Notes. And first of the Hundredth Psalm Tune:

5 5 6 7 8 5 4 3 : 3 3 3 4 5 2 4 4 : 5 4 3 4 5 7 6 5 : 1 3 5 4 2 3 4 5.

The Notes of, *Such Command o're my Fate.*

7 2 5 3 3 1 4 5 6 4 4 2 4 3 2 3 4 6 3 5 7 7 7 : 5 6 8 8 4 4 4 3 5 4 6 6 7 3 4 1 3 5 5 5 3 3 1 4 5 5 5 4 2 4 6 4 3 : 2 2 3 2 5 3 5 7 7 7.

How to make pleasant diversion with the beard of an Oat.

The Beard of an Oat, if it be well observ'd, will be found wreathed at the Bottom, and one smooth entire Straw at the Top: Now to make the Diversion that I propose, you must take only that part that is wreathed, and cut off the other, leaving the Beard half a Finger's length in Breadth: Then you must make a little Cross of a Quill, long ways; of that part of the Quill which hath the Pith, and cross-ways of that part of the Quill without the Pith; the whole Cross being the breadth of a Finger high: Then you must prick the bottom where the Pith is, and therein put the Oaten Beard, leaving half of it sticking forth of the Quill: Then take a little Box of Wood, to delude the Spectators, as if something in the Box did the Trick; in which, with a Pin, you must make a little Hole, big enough to take the Beard, but not to let the Cross to sink down, but to stick; then likewise by way of Imposture, you must ask a Question; as, Who is the fairest Woman in the Company? or, Who hath a Glove or Card? And cause another to name divers Persons, and upon every naming, you must stick the Cross in the Box, having first put it towards your Mouth, as if you charmed, and the Cross won't stir; but when you come to the Person you wou'd take, as you hold the Cross to your Mouth, you must touch the Beard with the Tip of your Tongue and wet it, and so stick the Cross into the Box.

and then you shall see it turn finely and lively three or four Turns, which is caused by unwinding the Beard by the Moisture. You may see it more evidently if you stick the Cross between your Fingers, instead of the Box.

How to make Water ascend contrary to its Nature.

Take a Bason with a pint of Water in it, or thereabouts then take an Earthen Pot or Jugg with a full belly, and light a Piece of Paper and cast into the Jugg burning, then immediately turn the Mouth of the Jugg or Pot downwards, and set in the midst of the Bason of water, and it will draw up a good quantity, or all the Water, if it be not more than the Pot will contain in its Belly.

How to carry an Earthen Jugg or a Pot only sticking to the Palm of your Hand.

To do this, take a piece of paper, and set it on Fire, and cast it flaming into the Mouth of the Jugg or Pot, and presently clap your Hand on the Mouth of the Pot, not hollow, but plum or smooth, and the Jugg will then stick to your Hand so firmly, that you may carry it many Paces in that Posture.

How to make it freeze by the side of a great Fire.

This Piece of Ingenuity cannot be perform'd at any time of the Year, unless you have a Conservatory for Snow, which its very probable may be preserv'd here in *England*, as well as in the *Southern* Parts of *Spain*, which is a far hotter Country. But at such Times and places as Snow may be had, let him that would try this Experiment, have in readiness a handful of Salt in private: Then let him procure a Joint-stool, and a pewter pot or Bason, a little Water on the Stool, and upon it, let him set the pot or bason, and put the Snow into it, and also the Salt, but that privately, and then he must keep the pot steady and fix'd from moving, with his left Hand, and taking the Stick in his right, therewith churn or mix the Salt and Snow well together, and in a few Minutes the Pot or Bason will be frozen, and ice

so hard to the Stool that you can hardly pull it off; insomuch that you may take the Pot or Bason by the Brim, and carry the Stool about the House; Nay, sometimes the bottom of the Pewter Pot has been spoil'd, by pulling it from the Stool.

How to cleave or slit thin Pieces of Silver, as Groats, &c.

To slit or divide into Flakes, or Leaves, so thin a Piece of Silver as an old Groat, which seems not to exceed, if it so much as equals the Thickness of a Leaf of white Paper, may be thought if it feasible, to require some very subtle dividing Instrument, with an edge finer than that of a Razor; and yet the way of performing of this by Physical Means, is easily made thus: Take three pins, and stick them in a form of a Triangle, at such a distance from each other, that the Groat may rest upon the Heads of them; put on this thin Piece of Metal, almost as much finely powder'd Sulphur, as will conveniently lie on it; then kindling the Sulphur, take off the Groat, and throwing it against the Floor, the upper part, with the adhering Remains of the Sulphur, will be parted from the lower; which lower, if the Coin were not very thin, will retain its former Shape.

How to separate Wine from Water.

Take a Glass with a long Pipe and a Bole-head, like their common Thermometer; fill the Bole-head in part with Water; take also another Glass, into which put Claret, and Water mingled. Reverse the first Glass the Bole-head upward, stopping the Orifice of the Pipe with your Finger: Then immerse the Mouth of it in the Liquor of the second Glass; and then remove your Finger; continue it in that posture for a time, and it will unmingle the Water from the Wine; the Wine ascending and settling in the top of the upper Glass, and the Water descending and settling in the bottom of the lower Glass. The Operation will be apparent to the Eye; for you may see the Wine, as it were, in a small Vein ascending through the Water. For Conveniency, (because the Operation will require some small time) it

were necessary to hang the upper Glass upon the Nail; but as soon as there is gather'd so much unmix'd and pure Water in the bottom of the lower Glass, as that the Orifice of the upper one is immers'd into it, the Operation ceaseth. Note also, that if the upper Glass be Wine, and the lower Water, there will follow no Motion at all: Or if the upper Glass be pure Water, and the other colour'd Water, *& è contra*, then there will follow no Motion neither. But tho' the Mixture of Wine and Water in the lower Glass, be three Parts Water, and but one Wine, yet is doth not hinder the Motion.

How to prepare a Liquor which shall boyl of it self, when it is actually cold, and how to make it hot without Fire.

To perform this Experiment, take Oil of Vitriol, and put it into a Vessel, and put to it grosly pulveriz'd Sal-Armoniack: this Mixture will produce a cold Ebullition which will grow colder and colder for a certain time: Then this actually (and considerably) cold Mixture, being put into three or four times its own weight of *Aqua Communis*, that is actually cold, it will immediately grow hot.

How to write one's Name, or what you please, on Paper; and then burning the Paper, read it when burnt.

To do this, take a new clean Pen, that was never written with, and dip it in your own Water, as you do in Ink; then strip up your Shirt-sleeves above your wrist, and upon your Arm write your own Name, or make what Mark you please; and then let it dry on your Skin, and nothing will be seen; then put down your Sleeve, and button your Wrist-band, &c. (Do this privately, and it will cause Admiration in some) then take a piece of white Paper, and write the same thereon that you write on your Skin, with another Pen and Black Ink: (but let it be writ as like the other as you can) then take the Paper and burn it, and lay the Ashes on a Table, or the like; and stripping your Sleeve, rub the Ashes hard with your Finger, where you had written with your Water; then blow off the Ashes, and the Name or Mark

may be distinctly read on your Arm. After this Method, you may (by Diversion) pretend to tell Maids their Sweet-hearts Name, which you must thus manage: When you have heard of some particular Person that keeps any Maid company pretty much, you must privately write his Name according to the preceeding Method, upon your Arm: Then when you are in company, you may, to blind their Eyes, write several young Mens Names in a piece of Paper; then burn it as before, and save the Ashes; then unbutton your Wastcoat and Shirt-sleeve, and strip up your Shirt-sleeve, and tell the Maid, that if she does but rub those Ashes upon your Arm, pointing at the place on which you shou'd rub them, she shall see her Sweet-heart's Name appear upon your Skin; which you may tell the Company is perform'd by means of an occult Quality in your Arm, and a conspicuous fricating Operation in the Maid's Hand: Thus you may make Diversion with several Maidens at the same Time, by having before-hand written their Sweet-hearts Names privately on divers parts or places of your Arm: Only you must then be sure to remember which Place is for each Maiden.

How to write secretly by means of the Ink.

Take Sal-armoniack, dissolve it in Water, and then write with it, and the Letters will not appear legible, till the Paper be held to the Fire. This other affirm to be true also, if done in the Juice of Onions, Lemons, or other the like acid corroding Moistures. And on the contrary, those Letters that are written with dissolved Allom, will not be discernible till the Paper be dipt in Water. Nor will those Letters that are written with Urine, Oyl, Fat, or Milk be legible, till Dust and Ashes are sprinkled upon it; which by adhering to those Places, will discover the Writing.

How to make Writing vanish, and appear again.

Take burnt Tartar, which dissolve in common Water, and filtrate it; and when you would make use of it, strike it over the Writing and it will suddenly vanish.

Then to recover it again, take an ounce of white Vitriol, dissolve it in a pound of Water, which filtrate, then strike the Paper over it, and the Writing will appear as before.

How to write invisible, and then make it appear afterwards

To do this, take a quarter of a pint of distill'd Vinegar, which put into a Viol, wherein mix half a grain of Litharge of Gold in fine Powder, stirring it from time to time, four or five times in an Hour: Then pour off what's clear into another Viol by inclination, and throw away the Dregs, stopping the Bottle close, and keep it against you wou'd write White, or the double Letters, with the following Ink, which you must make thus: Take Cork, as much as you please, burn it well, and when it flames no longer, put it into a Dish, with a little Aqua-vitæ, and cover your Dish close with another, then pound it well, and make it up into a Paste; which keep to use thus: Take some of this Cork burnt, and pulveriz'd, and dissolve it in the Water; put to it Cotton, like other Ink, with this last Ink you may write any thing upon or over what you have writ with the Litharge Ink; which was to write invisible with: Then to make a Water that will make the second Ink vanish, and the first appear. Take Rose water and Sorrel-water, of each an equal quantity, which put into a Viol, and add to the quantity of a pint of these Liquors, two grains of calcin'd Lime, and one of Orpine, both well beaten and mixt, stirring all from time to time, as the first was to be: Take off the clear by Inclination; after it has stood eighteen or twenty Hours, throw off the Lees, and when you wou'd make the second Ink vanish, and the first appear, put one or two Drops upon the Line, and with a little Cotton make it run upon the Place where your Writings is, and it will appear.

How to Write so as it shall be seen only in the Dark.

This is done with Phosphorus; but you must note, there are two sorts of Phosphorus, the Fluid and the Solid: the Fluid is such, that if the Hands and Face be

rub'd with it, and the Party goes into a dark place, he will look as if he were all on Fire; and the Solid, tho' you can take it in your Hand, if you hold it long, it will burn you; wherefore it is kept in Water; but rub a piece of this on Water, it will set it on Fire; and if you write with it on Paper, nothing is seen, but carry it into a dark place, and you may plainly read it; and the Letters will look as if they were all in Flame, and yet the Paper shall not be burnt: Which to them who knew it not, will appear very surprizing.

How to write without Ink.

Take Vitriol well calcin'd, three Parts; Galls, two Parts; Gum Arabick, one part; let these be finely pulverized, and excellently be incorporated together, but not before you are ready to use it: This Powder being with a Hare's Foot carefully rubb'd into the Paper, and the looser Dust shook off, (doth without discolouring of it) so fill its Pores with an Inky tincture, that as soon as it is written upon with a clean Pen dipt in Water, Beer, or such other Liquors, the Aqueous Part of the Liquor dissolving Vitriolique Salt, and adhering Particles of the Galls, makes a legible Blackness immediately discover itself on the Paper.

How to make New Writing look Old.

This is done by lightly moistening the Words you would have to look old, with Oil of Tartar, *per deliquium*, allay'd with more or less fair Water, according as you desire the Ink should appear more or less decay'd: Which Experiment may be often useful in Manuscripts, to keep the recent Interlineations, or other Additions, from betraying themselves by their Freshness, not to have been written at the same time with the rest of the Manuscript.

How to make Ice in Summer.

Take a large Stone-bottle that will hold three quarts, put into it two grains of refin'd Salt Petre, half a grain of Florence Orris, and fill it up with boiling Water, and stop

it close; and immediately let it down in a deep Well, leaving it two or three Hours; then take out the Bowle, and break it to get out the Ice, which will be very hard, and as good as Natural.

How to hang a Pail of Water upon a Walking-stick or Staff, which shall be only laid upon a Stool or Table, and the Pail shall have nothing under it to support it.

To do this, take a short Staff or Stick, and lay it a pretty way on a Table or Stool (so that it roll not off) and let the other end hang over the Table: Then take a Pail of Water, and hang the Bale on the Staff, and there stay it, till you have fitted another short stiff Stick, which must be placed very right, between the bottom of the Pail, and the Staff the Bale is put over. This short Staff being thus placed, very stiff and right, a little without the Bale from the Table-ward, down against the inside of the bottom, not far from the middle: And then you shall see the Pail of Water hang from the ground, upon the Scave's end, which lies on the Table without falling; which seems very strange. But this is something difficult at first, till you hit it just in the Center of Gravity.

How to make two Knives (with a short Stick) to hang upon the Brim of a Glass without falling.

Take a little Stick, about four or five Inches, something resembling the shape a of Butcher's Sciver; and then get two Knives of an equal Gravity and Length, and stick in the Points of them towards the bigger End of the Stick, with the flat of each Knife, parellel to the grain of the Wood; and in such a Position, that each Knife may make an acute Angle with the Stick; and also that the Knives may form an acute Angle betwixt themselves, if that the Knives be not too short, and your Glass too big; For you must note, that the Knives must bestride the Glass as they hang; for the nearer you can bring 'em to the Glass, the faster they will hang; but you must not let the Hafts touch the Glass: Your Knives being thus adapted, and the small End of the Stick put upon a

Glass of Wine or Beer, you may venture to take the Glass up and drink, and they will not fall off.

How to fill a Glass brim full of Liquor, and afterwards put many pieces of Money into it.

To do this, you must take a pretty broad brimm'd Drinking-glass, and set it very steady: Then fill it with any sort of Liquor, and in filling it, take great care that you don't wet the Brim; to prevent which, you may fill it almost full with a Funnel, and then fill it up to the Brim with a Spoon. But see it stands level as well as steady, that it be not full on one side before the other. When having, according to these Directions, fill'd it so full, that it seems to be ready to run over, you may then (upon a Wager) put in ten or twenty Shillings into the Glass before it will run over.

How to put a Candle under Water, so that it shall not go out, or a Handkerchief without wetting it.

Take a large Cup or Glass, with the Mouth longer than the bottom, and cross the Mouth fit in a little Stick, on the Stick fasten a bit of a Candle, then carefully depress the Glass into the Water, so that the Brim all round touch the Water; at the same time, you shall see the Candle burning in the Glass, after it's under Water, and you may so take it out burning again, if you do it softly, and in due time. A Handkerchief may by this Method be also put under Water and not wet, if it be thrust close together, at the bottom of the Glass or Cup.

How a Man may put his Finger or Hand into melted Lead, without danger of burning.

Take of Quicksilver one Ounce, Bole Armoniack of the best, two Ounces, Camphire half an Ounce, common Aqua-vitæ two Ounces, first beat, and then mingle all these well together, with a Pestle, in a brazen Mortar; then anoint your Hands all over thoroughly well with this Ointment, and be sure that you are clean without Itch or Scab.

How a Man may hold a hot Iron Bar in his Hand, without burning his Flesh.

To do this, dip your Hand in melted Glew, but take heed the Glew be not too hot, and presently throw the Powder of Horn burnt to Ashes, upon the Glew, then dip your Hand again in the Glew, and strew that of the said Powder thereon. *Note*, The thicker your Bar is, the thicker Crust you must make upon your Hand.

How to engrave Arms, Posies, or other Devices upon an Egg.

Dip an Egg in melted Suet, thus: The Suet being melted pretty warm, hold the Egg between your Fore-finger and Thumb, and quickly dip one End therein, and hold it in your Hand till it be cold, and then dip in the other End in the same manner, that it be thinly cover'd all over; then with a Bodkin or Needle, work or grave in the Suet what Letters or Portraictures you please, taking away the Suet clean, and leaving the Shell bare at the bottom of your Work. Then lay the Shell thus engrav'd in good Wine Vinegar, (or strong Alliger) for about six or eight Hours, more or less, according to the Strength and Sharpness of the Vinegar; then take out the Egg, and (in Water that is Blood-warm) dissolve the Suet from the Egg; then lay the Egg to cool, and the Work will appear to be graven in a Shell of a tougher Colour.

How to make an Appearance of strange Forms in a Glass.

Grind an Angel Weight of true Leaf-gold, (with two Ounces of Sal Armoniack) upon a Marble, till you can scarce discern any Gold; then take two parting Glasses, containing a pint each; in the one put the ground Gold, with four Ounces of good strong Water, and in the other Glass put four Ounces of Mercury, with eight Ounces of *Aqua-fortis*; let both these Glasses in warm Ashes, upon some Furnace, till both the Bodies be dissolv'd; then take a Glass of a Quart, and while the Substances being dissolved, are yet warm, pour the same into your quart Glass; but first you must put in your strong Water, in

which the Mercury was dissolv'd; and then pour the other Water upon that, and presently you shall see an extream thick Blackness; and after a while the Water will begin to clear; after that there will appear a continual Rising and Falling, as if it were of Flecks of Snow, which will continue for some Hours, and then as it were a Hill cover'd with Pearl: All which having stood one Night, there will appear divers Spires like Blades of Corn or Grass, but of whitish Colour, in the bottom of the Glass.

How to make a Drinking-glass, wherein many Sorts of Fish will seem to swim up and down.

It is to be done thus: In the midst of a good large Drinking-glass, and of a Bowl Fashion, let a short Pillar of Glass arise, upon which a round Ball or Globe of Glass must be placed, upon which Ball there must be divers sorts of small Fishes well drawn and limned. Then fill the Glass either with Water, or with White or Rhenish Wine, and the least Motion, that can happen either to the Wine or Water, will make the Fishes seem to play up and down in a Glass.

How to put several sorts of Liquor in the same Glass, without mixing.

Take a Beer-glass of six or eight Inches in Height, being of an equal Bigness from the Bottom to the Top; then pour therein some fair Water, an Inch or two in height; upon which lay a round Trencher, that is almost as big as the Inside of the Glass: Then out of a long spouted Glass, or Pot, pour gently some Milk upon the Trencher; and after that, some Rochel or Conisak White-wine, and then some Gascoign Claret-wine, and after that, Sack, and so you shall have each Liquor or Wine to float upon the other, without mingling together, because the Fall thereof is broken, by means of the gentle pouring upon the Trencher.

How to make a Candle seem to hang in the Air.

Let a fine Virginal-wire be convey'd into the midst of

the Wick of the Candle, and left a convenient length above the Candle, whereby to fasten it to the Cieling of the Room; and if the Room be any thing high pitch'd, 'twill hardly be discern'd; and tho' the Flame consume the Tallow, yet it will not melt the Fire.

How to tinge all the Things in a Room of Green, Azure, Crimson, or any other light Colour.

This is done by disposing a capacious Viol of Glass, fill'd with the Tincture of Verdegrease, Lignum Nephriticum, or Vermillion, &c. In some Aparture of the Window, respecting the incident Beams of the Sun, which will thereby gloss the inside of a Chamber, and all the Things (as well Furniture, as Persons) contain'd therein, with a pleasant Disguise of Grass Green, Azure, Crimson or any other light Colour.

How to make Water boil, and run over the top of a Glass.

Take a Glass, and put Water therein, and wet your Finger, and draw out round the Lip of the Glass, pressing it somewhat hard; and after you have drawn it some few Times about, it will make the Water frisk and sprinkle up in a fine Dew: For the pressing of the Fingers puts all the small part of the Glass into Work, so that they strike the Waters sharply, from which Percussion that sprinkling comes.

How to make the Flame of a Candle extraordinary large, and to appear in a Globular, and not a Pyramidical Figure.

Take a small Wax-candle, and put it in a Socket of Brass or Iron, then set it upright in a Porringer full of Spirit of Wine, heated; Then set both the Candle and the Spirit of Wine on fire, and you shall see the Flame of the Candle open its self, and become four or five times bigger, than otherwise it would have been, and appear in the Form of a Globe, and not (as is usual) of a Pyramid. You shall see also that the inward Flame of the Candle keeps its Colour towards the outward Flame of the Spirit of Wine.

How to burn Aqua-vitæ *in your Hand, without hurting it.*

If the palm of the Hand be anointed thick with White of Eggs, and then *Aqua vitæ* be pour'd upon it, and inflam'd, yet one may endure the Flame a good while.

How to put an Egg into a Viol.

If you steep an Egg two Days and two Nights in Vinegar, and then roll it softly on a Table, it will stretch as Wax, and so may put it in a Viol, or draw it through a Ring.

How to make Water, Flour, or Sand to ascend.

Take a Pot (or if you take a Glass, you may see the Motion) and set a lighted Candle in the bottom of a Bason of Water, and turn the Mouth of the Pot or Glass over the Candle, and it will make the Water arise.

How to charm Serpents.

To do this, make a Wand of the Cornus, or Dog-tree, for all Serpents are most highly offended with the smell and influx of those invisible Effluvia's, proceeding from the Cornus, insomuch that in a Moment they become strongly intoxicated thereby: So that the Spectators may see the Serpent to approach the Enchanter, as the Wand is put nearer him, and retreat, as he puts the Wand from him, and cause the Serpent to run round or dance, as that is waved to and fro; and lie still in a Trance, when that is held still over him.

How to hinder a Man from swallowing his Meat.

Take of the Root of the Herb call'd *Belle Donna*, one dram beaten small, and put it into a Glass of Wine, letting it stand twelve Hours; drink to the party upon whom you pretend to put the Trick, about three Hours before Dinner; and when he comes to dinner, his Chops will be so sore, he'll not be able to swallow his Meat: When you have made him do Penance long enough, give him Vinegar and Milk to gargle his Mouth, and he'll be as well as ever.

How to spit three Capons upon one Spit at once, and to have an equal Fire to each of them; and yet one to be quite Raw, another well Boil'd, and the third well Roasted.

To do this, there must be three Persons to attend the Spit; one that shall pour scalding Water continually upon that which is to be boyl'd, another to baste with Butter that which must be roasted, and a third to continue to pour cold Water on that which is to be kept raw: and they shall each be boyl'd, roasted and raw accordingly

How to make the Meat seem bitter.

Rub the Edge of the Knife or the Napkin with the Pith of Coloquintida, and it will leave such a Bitterness behind it, that whatever the Knife cuts, or Napkin wipes, the more the Tongue, Palate, and Mouth will be inflam'd.

How to make a Cup stick to the Lips, that it can hardly be pull'd away.

Take the milk of a Fig-tree and mingle it with Gum Tragacanth, and anoint the Brims of the Cup, which, when dry, will not be seen: Give it where you design, full of Liquor, and before the Party has done drinking, it will stick so fast, 'twill be almost impossible to pluck it away.

How to hinder a Woman from eating the Meat upon the Table.

Take green Basil, and convey some under the Dish, and so long as it lies there, the Woman can eat no Meat.

How to black a Man's Hands and Face by wiping them with his Napkin.

To do this, take Calcanthum, with a Gall or two, bruise them, and sift them in a fine Sieve, and reduce them to a very fine Powder, to strew upon the Napkins; which done, rub the Powder well into the Cloth; and whoever, after washing, wipes with it, will dawb his Face as if he had dipp'd it in Ink.

How to cement Glass and Earthern Ware.

Take the Powder of burnt Egg-shells, mix with the White of an Egg, and a sufficient quantity of slack'd Lime, to these add a little Vinegar to make them moist, and therewith rub the Brims of the Pieces that are broken, and if you place them exactly even, you can scarce tell where the Defect was. The same Cement will serve for *China*, or any other Earthern Ware, if to the fore-mentioned Ingredients you add a little Gum-sandrick.

How to make common black Ink.

Take Nut-galls, bruise them, and steep them in small Beer, put into it a sufficient quantity of Coperas and Gum-arabick, and let it dissolve therein: Stir it often, and in three or four Days it will be fit for your use.

How to make the London *Powder-Ink.*

Dry a pound of the best Galls in an Oven or Stove; to which add two ounces of well dry'd Coperas, beat them together into a fine Powder, and sift them thro' a Lawn-sieve; then add thereunto an ounce of Gum-sandreck dry'd and sifted like the other. When you would make it into Ink, mix it with a little Water, stir it and shake it well, and in a little while 'twill be excellent Ink.

How to make Red-Ink.

Take Logwood four ounces, rasp it, and add to it half an ounce of Vermillon, and a like quantity of Gum-tragacanth, mix these together; and steep them in a pint of Water, for twenty four Hours, and then strain it out for your use.

How to make White-Ink to write with.

Take four ounces of burnt Chalk, and the Shells of four Eggs, beat them, or grind them together in Powder; then add half a pint of Gum-water, but see that it be thin when you go to write, that so it may not clog your Pen. And with this you may write upon Paper either black or blue.

How to whiten Bone or Ivory.

Make new slack'd Lime, pretty warm, and cover them therein; but let it not be too hot.

How to make German-balls.

Take one pound of Bees-wax, and put it to a quarter of a pound of Mutton-fuet, when these are well melted and incorporated together, add to them two ounces of Lamb-black; stir 'em all well together over the Fire; then take it off, and let it stand till 'tis half cold; and then make it up into Balls for your use.

How to dye Silk, Stuffs, Stockings, &c. of a good Blue.

Take twenty Gallons of Water, and put to it four pound of Log-wood, and boil them well; and put to them Wheat-bran and Allom boil'd in Water. And if the things that you intend to dye be White, they will take a very good Blue.

How to dye Red.

Take a pound of rasped Bread, and four ounces of Vermilion, and boil them up in six Gallons of the fore-mentioned Water to a good Colour, and dip in what you intend to dye White, and it will make a good Red.

How to dye Yellow.

Take Cmboila six ounces, Madder four pound, boil these together in Bran and Allom-Water.

How to dye Green.

To dye a good Green, you must first dye it Yellow; then take 60 pound of Water, and soak therein Wheat-bran, and three pound of Allom, for 24 Hours, strain it, and boil the Stuff and Cloth in it.

How to dye Purple.

To have a good Purple, you must first dye it Blue; and then let it be well boil'd in Bran and Allom-water, and it will make a special good Purple.

How to dye Hair or Briſtles.

If you ſhou'd have em Red, boil them in Allom-water with Braſile: if Green, with Verdegreaſe; if Yellow, with Turmerick.

How to take Blots out of Paper or Parchment.

Take Allom one ounce, and diſſolve it in half a pint of Water, then dip your Finger in it, and lay it on the Blot, and rub it on gently, and it will take off, but you muſt let your Finger be very clean: The ſame may be alſo done with a drop of Aqua-fortis.

How to keep Moths out of Woollen, Linnen and Silks.

Take Southern-wood, Juniper dried, and the Leaves of Benjamine, and make it into Powder: then ſprinkle it among your Cloaths, and it will preſerve them from the Moths.

How to take away Corns.

Firſt draw the Corn to a Head, which muſt be done by letting a Plaiſter of Oxycrocium lie twelve Hours upon them; Then, having taken the Plaiſter off, cut the Corn as deep as may be, without making it bleed; then take Powder of Bithwort Roots, Juice of Houſe-leek, and burnt Allom powder'd: mix them together, and apply it to the Corn, and in a little time it will take it away. Note, this is for a hard Corn. But for a ſoft one, take an Ounce of black Soap, with a black Snail or two bruiſe them, ſo that they may be laid upon it Plaiſter-wiſe, and it will take it away.

How to cure Chilblains.

Take Bay-ſalt, Elder-bark, and Hemlock-roots; and having bruiſed them, lay them to the place affected, and it certainly cures them.

Choice

Choice Letters of Love and Courtship, &c.

The Lover's first Addreſs to his Miſtreſs.

Dear Madam,

I Have oft attempted to make my Tongue the Meſſenger of my Heart, and tell you by Word of Mouth what a profound Veneration I have for your incomparable Beauty and Peerleſs Perfections, to which I have been for a conſiderable time a willing Captive, and cheriſhed in my own Breaſt a Flame, which without Vent, will in a little time conſume me. But ſtill as oft as I endeavour'd to make this Diſcovery, I was ſtruck back with ſomething that I ſaw ſo awful, and ſo unaccountable Majeſtick in your Eyes, that notwithſtanding all the captivating Sweetneſs that was in 'em, I could never reveal my Paſſion; and now it is with a trembling Hand, dear Madam, that I write I love you, for fear your Frowns ſhould give a Check to my preſumptuous Paſſion: But, Madam, cou'd I hope to have from you a favourable Anſwer, and that you would indulge that Paſſion which your own Charms created, it would be to me a more reviving Cordial than *Æſculapius* ever yet prepar'd: Yes, Madam, I will hope it, becauſe I know your Goodneſs is equal to your Beauty, and that you are as compaſſionate as fair. And tho' you ſhould return no Anſwer, I'll take your Silence for a mute Conſent, that I ſhould ſtill continue my Addreſſes to you, and therefore am reſolved henceforth to own my ſelf,

The moſt humble Admirer of your celebrated Beauty,

J. D.

The Gentlewoman's Anſwer.

Sir,

THo' I have known you a long time, and admitted you often into my Company, yet I never knew till now, that Love was your Buſineſs; for cou'd I once imagine it,

being altogether ignorant of these Charms that you would fain persuade me created in: And therefore there being no such Cause as you pretend, I am very well assur'd there can be no such Effect as you speak of produc'd: Or, if there be, 'tis but a harmless lambent Flame, and can have no consuming Quality. Nor cou'd I have persuaded myself to answer your Letter, had it not been for the ill Construction that I perceive you would have made of Silence. And therefore, to save you the trouble of any future Address, I thought good to let you know 'twould be to no purpose. I know not how much you may admire my Beauty, because I know of none I have to admire: But I assure you I am no Admirer of your Courtship; nor would I ever chuse that Man for an humble Servant, that had not so much Presence of Mind as to tell his Mistress he lov'd her. I have only to add, That henceforth you must not expect the same Freedom you had from her, who entertain'd you only as a Friend, but will henceforth neither receive you as Friend nor Lover.

Farewel, *E. T.*

The Lover's second Answer to his Mistress.

Dear Madam,

I Receiv'd yours, and after I had read it a thousand Times over, and given it as many Kisses, I presently set pen to paper, and could not but acquaint you, that notwithstanding all your Sharpness, your Letter, like Water pour'd on Oil, instead of Quenching, has incensed my Flame; for I am now charm'd with your Wit, as well as with your Beauty. As for the not declaring of my Passion, that Difficulty's past, and I can now tell you, I love, without the least Emotion. And tho' you tell me, that you won't receive me as a Lover, know, Madam, that I love too well to take the first Repulse; having resolv'd that for the time to come, I'll be as bold as ever I have been bashful; And having made my first Approaches, I will not raise my Siege, until I've made you capitulate, and actually surrender up your Fortress; and you shall find me willing to grant you such Conditions as shall be well consistent both with Love and Ho-

nour; for nothing is desir'd, that's contrary to that, by Madam,

Your most constant and resolved Lover, J. D.

The Gentlewoman's second Answer.

Sir,

BUt that I know not how to disbelieve my Eyes, I never could have thought my whining puling Lover, that had not so much Courage as to say he lov'd me, should on a sudden be so strangely metarmophos'd, as to be now turn'd into Captain Bluff, *and talk with as much Confidence as if you had lately besieg'd* Landau; *but boast not of making your Approaches; for you don't know but I may dismount all your Artillery, and make you raise your Siege for all your bragging: However, should I yield at last, I am resolv'd to defend my Fortress, till I have try'd your Constancy and Courage; and will not then surrender but upon very honourable Terms. And so*

Farewel, E. T.

A Complemental Letter from a Lover to his Lady.

Fair Conq'ress,

I Know not which 'tis I should most admire, the Power of that All-conquering passion, Love, or your more powerful Charms that first created it, and made me willingly become your Captive, and take a Pride in my triumphant Chain: 'Twas in your Eyes, your tempting Eyes that *Cupid* sat enthron'd, when to my stubborn and unyielding Heart, he sent so keen an Arrow; and tho' it gives my Heart such an Uneasiness, as until now I never had been acquainted with, yet when I once reflect on the fair Object of my Passion, and think that 'tis to you I am a Slave, I would not for the World obtain my Freedom, so pleas'd am I with my Captivity: And tho' the passion that inthrals my Heart burns with a Flame, that's unextinguishable, and which without some Sovereign Application, must in a very little time consume me; yet whomsoever, unless yourself should go about to undertake the Cure; besides the Vanity of the At-

tempt, I should esteem 'em as my mortal Foes: 'Tis you alone, who gave the Wound, can work this mighty Cure: And, Madam, since 'tis in your Power to do it, I know not why I should despair of Help. 'Twou'd be a Sin I could expect no Pardon for, should I but once presume to think you were not as compassionate as fair: The Breasts you suck'd, were neither Wolf's nor Tyger's, and therefore I'd believe your Heart's of Wax, and not of Flint or Marble; or if it were, a Love so constant, and sincere as mine, will sure have Power to soften it: For so entirely you possess my Soul, that if I'm any thing at all, I'm yours: The Spheres above shall lose their Harmony, and Fire shall lose its Heat, sooner than my Desires to you shall e're wax cold. And therefore, Madam, I'll no longer doubt, but the fame winged Deity that in my Heart kindled so pure a Flame, will make your Breast burn with an equal Ardour: The welcome News whereof from you, wou'd be esteem'd by me so great a Blessing, that should a Queen court me in all her Pride, and bring in her Lap the Wealth of Worlds, I would with Scorn reject the trifling Offer, and value myself more upon the Title of, Madam,

Your most faithful and constant Adorer, C. B.

The Lady's Answer.

Captivated Sir,

I Receiv'd and red your Letter, wherein you, to my great Surprize, complain that you are wounded by my tempting Eyes: Whether you are wounded or no, you know best: but if you are, I am sure 'twas not I that did it, and therefore plead not Guilty to your black Indictment: For I can never believe my Eyes are Basilisks: But say it should be so, a willing Captive never shall complain: And he that is so much in Love with Slavery, shall never be set free by my Conscience. No, Sir, I'll never be so rude (were it in my Power) as to redeem you out of a Captivity with which you seem to be so hugely pleased. But to be serious, Sir, I look upon your Letter as a Piece of Gallantry, writ only to shew your Skill in Complementing, rather than the Effect of any such Passion as you

seem

seem to pretend: And so there's the less Danger in it: For since 'twas only your Fancy, gave you your Fancy'd Wound, it is but fancying yourself cured again, and all will then be well. And as to your Vows of Constancy, as they are writ with the same Air, so they deserve no other Answer; being no more to be rely'd upon, than on my being, Sir,

Your passionately devoted Friend and Servant, *I. S.*

A Gentlewoman to her slandered Lover.

Sir,

NOtwithstanding that Affection that was discover'd between us when I saw you last, I must now beg leave to suspend it, at least, till I'm better satisfy'd: For though I am not for loving with Indifference, yet I am with Discretion; and that will oblige me to call back my Affection, if those Reports I have lately heard concerning you be true: I will not say they are; and therefore do not absolutely recal, but suspend my former Affections till better satisfy'd; I hope they will prove false; for I needs must say, I have seen nothing in your Conversation that look'd like it. I have taken that care to inform my self of it, that in a little time I shall come to a Result. In the mean time I expect you should oblige me so far, as to forbear any further Visits, till I know whether 'tis consistent with my Honour to receive 'em; and then, if those Reports prove false, you shall again be welcome to, Sir,

Your Friend and Servant, W. G.

The Gentleman's Reply.

Madam,

THE Manner of your Procedure with your Injur'd (because Slander'd) Lover, is so Just and Generous, that it adds to the Esteem I always had for you. And I am freely willing to put myself upon the exactest Scrutiny that can be made, with respect those Reports with which I have been slander'd: 'Tis Guilt, Madam, that flies the Light, whilst Innocence is as bold as a Lion

and like the true bred Eagle, dares look upon the Sun it self without Emotion. And I do not doubt, but when these Slanders shall be trac'd to the Bottom, they will be found to proceed from the Malice of some, whom envying the Interest I have in your Favour, have a Design to prejudice me in your Affection: And when this shall come to be discover'd, they will only serve as a Foil to make my spotless Innocence appear the brighter; and by that means restore me again with Advantage, to the Quality of being, Madam,

Your most humble and oblig'd Servant, *T. M.*

The Slander'd Lover clear'd, &c.

Worthy Sir,

ACcording to my promise in my last, I have been at some pains to search into the Truth of those Reports I have heard concerning you: and upon the utmost Scrutiny I could make, do find that there was no Truth in them; and that they had no other Foundation, than in the Chimerical Brains of some Envious and Malicious Persons, to whom the Lustre of your Merits shin'd so bright, that their weak Eyes were dazl'd with beholding them. And I am very well satisfy'd that the Consciousness of their own Vices, was no small Inducement to 'em; to endeavour the Eclipsing of your Virtues: I therefore esteem it but a piece of Justice to recal my Prohibition, and to admit you again to the former Freedom I allow'd you; being well satisfy'd, that Virtue, Love, and Honour has the chief Ascendant in your Soul; which makes me think you worthy of the Affection of

Yours, whilst I find you so, M. E.

A Letter from a rich old Man to a young brisk Lass.

Dear Jewel,

LEt it not surprize you with Wonder, that one of my Age should entertain a Passion for you, notwithstanding the Disproportion of our Years; rather attribute it to the Power of your Charms, which can re-

store

ſtore Youth to old Age, as *Medea* did to the Father of *Jaſon*, and put freſh and active Blood into my aged Veins; for ſince I have been captivated by your Beauty, methinks I am again grown young and vigorous, and am as ſprightly as when five and twenty; but with this difference, that I have baniſh'd all the Follies and Luxuriant Exceſſes of that Age, and do detain only the vigorous and manly Part, and to know better how to put a Value on your Youth and Beauty: in the Enjoyment whereof I ſhall be abundantly ſatisfy'd, and not ſo fickle and inconſtant as young Men generally be: And yet if you ſhould imagine any Deficiency in me, that ſhould be ſufficiently atton'd for, with my Bags of Gold; which I will lay at your Feet, and ſhall be wholly at your Diſpoſal and Command; whilſt a young Man, perhaps, may bring you to Neceſſity and Want. Then fly, my deareſt Love, to my Embraces, and let me make thee happy in my Arms. And be ſo kind to your fair ſelf, as to put off your Happineſs no longer; for whilſt the World's ſo full of Storms and Tempeſts, you'll find that the beſt Shelter will be under an old Hedge. Pray let me know your Mind, and when you will take Sanctuary in the Arms of him, who tho' an old Man, is yet

Your young and faithful Lover, F. D

The Maid's Anſwer to the old Man's Letter.

Old Dotard,

NOtwithſtanding your early Admonition, *I could not for my Life forbear being under the utmoſt Surprize, to find an old Letcher fancy himſelf to be Metamorphos'd into a young Lad, and Threeſcore and Ten crawl backward like a Crab to Twenty five! But however you think yourſelf to be* Jaſon, *yet I can aſſure you I am no* Medea, *and conſequently could work no ſuch Change upon you: And however Youthful your Deſires may be, I believe your Abilities to be no other than thoſe of your Contemporaries: If you have baniſh'd all the Follies and Luxuriant Exceſſes of Youth, it is becauſe you want Ability to act 'em; and yet for all the Wiſdom you'd be thought to have, commit more fooliſh Actions every Day, than a young Boy that*

is but just fifteen: For pray, good Grandsir, what is't can be more foolish, than for so old a poor decrepid Wretch as you are, to talk of the enjoying my Youth and Beauty? Sooner will June and January meet, and cold December *match with flowry* May, *than you and I between a pair of Sheets: You say young Men are fickle and inconstant, so should I be too, if I had such a Husband as yourself. Indeed your Golden Bags are the best Argument in all your Letter, could they be had without such an Incumbrance as yourself; Gold with a brisk young Lover would do well; but Gold without a Lover is but false Logick in the School of Love: For, what should a young Woman do with you, unless you'd have her make a Cuckold of you? And that perhaps may be your End, since your Usurious Crimes have been so great, you have no other way to get to Heaven: As for your musty Proverb of the best Shelter being under an old Hedge; I had much rather go thro' a Shower of Rain with one I love, than to fly to such a rotten Hedge for Shelter. Think of Repentance then in time, and wed your self to your Winding-sheet, old Gentleman, for that's fitter for you than a Maidenhead; which, tho' you were possess'd of, you know not how to get, no more than crack a Nut: But if you'll die, and leave your Gold to me, I'll do you all the Kindness that I can, and that will be to wish you safe in Heaven; and so I conclude, with telling you, I am*

Your well-wishing Friend, *G. F.*

A Letter to a Lady, desiring Admittance to her Presence.

Charming Madam,

WHere nothing of Ill is intended, I hope nothing will be taken Ill: And this Hope has emboldened me (tho' wholly a Stranger to you) to make these Lines (not having yet an Opportunity to do it with my Tongue) the Interpreter of my Heart, and to let you know the Interest that you have therein: In short, Madam, the Case is thus: I happen'd to be at Sir *M. W.'s*, when my good Fortune brought you thither; I saw you, I lik'd you, I lov'd you: And being inform'd you are a single Person, (as I myself also am) I resolv'd to make

my Addresses to you; in order to which, all that I at present desire, is only to be admitted into your Presence, to kiss your fair Hand, and give you some Account of my self: I intend not, Madam, to impose upon you, nor do expect you shou'd take my bare Word in what I say, No, Madam, I've a greater Value for your Judgment, than to have such a Thought: But when I shall make good my Words by correspondent Actions; and satisfy you in my Circumstances, by them whom you dare Credit, as well as my own Words, I then shall beg the Favour of being admitted to the Honour of, Madam,

I hope, Madam, you'll return a Line or two by the Bearer, signifying your Pleasure.

Your most affectionate, and humble Servant,

J. L.

The Lady's Answer.

Sir,

I Received yours, and tho' I am altogether a Stranger to your Person, and so shall perhaps make myself liable to Censure by returning you an Answer; yet you write so like a Gentleman of Probity and Honour, that I know not well how to deny you, and therefore have chosen to expose myself to the Censure of others, than to shew myself rude to a Stranger. 'Tis true, Sir, I am a single Person, and therefore ought to be so much the more cautious of the Correspondencies I hold, yet have not resolved to alter my Condition: I do confess, I've made no Vow of Celibacy, and therefore If I meet with a Man as I think I can be happy in, and I can fancy, I am not so much devoted to a single Life, but I can change it for a Marriage State: But 'tis Words alone that will persuade me; for Words, as you yourself do well observe, must be made good by correspondent Actions, or else they pass for nothing: And therefore in a Word, if your Passion be real, and your Designs honest and honourable, you have hereby the Liberty of making me a Visit; and then, according as I find you, so I'll use you. And in the mean time subscribe myself,

Yours, in all civil Respects, E. S.

A Letter from a Lover to his Miſtreſs, begging Pardon.

Madam,

'TIs in vain to contend with my Judge: And therefore, tho' I know my Fault has been aggravated beyond what it would juſtly bear; yet I will rather ſubmit myſelf to your Sentence, than go about to extenuate my Crime; I am Guilty enough that I have offended you, though I never deſign'd it: And when you have done yourſelf Juſtice by inflicting upon me what you think I merit for my Offence, then will I plead my Innocence, and let you know I always was ſo far from ſaying any thing that might reflect upon your Fame, that in my Opinion, Innocence itſelf is more Unſpotted, nor can unſully'd Snow appear more White: 'Tis true, I am Guilty, to give you ground to think I've offended; but my Offence is my Misfortune, rather than my Fault: But, Madam, what if I Appeal from your ſeverer Juſtice to your Mercy; I know you're not inexorable, nor did you ſuck the Breaſts of Wolves or Tygers: And ſince there is ſo much Sweetneſs in your Eyes, there needs muſt be ſome Pity in your Heart; at leaſt ſo much as to forgive a poor repenting Criminal. And ſince you've ſuch a bright Idea of the Author of all Goodneſs, you cannot but like him, delight in ſhewing Mercy: And becauſe nothing more engages, than ſhewing Mercy to a Criminal; I ſhall henceforth endeavour to be, like *Caſar*'s Wife, not only free from Guilt, but from Suſpicion: And further, ſhall, to expiate my Offence, always remain,

Your truly ſorrowful and much afflicted Servant, J. J.

The Lady's Anſwer.

Sir,

I *Receiv'd your Letter, and muſt let you know, That whatſoever reflects upon my Fame, (which is far dearer than my Life) tho' at the remoteſt diſtance, is what I cannot but think a Fault; and therefore know not how you can be Innocent; and indeed, to plead your Innocence, is to accuſe me of Iniuſtice: In charging you*

a Crime: But from what you write, I am inclin'd to believe, that in what you said you design'd no Injury to me; and that it was a Crime of Inadvertence rather than Malice. And for that Reason, upon your Profession of Repentance, I freely pardon; But Charity itself does not enjoyn me to hug the Man I pardon in my Bosom: You must not expect therefore to be admitted to the former Freedoms you enjoyn'd (since you have made so ill a Use of 'em) till you have given some more substantial Proofs of the Sincerity of your Repentance. And though I pardon this your first Offence, yet if you should relapse into your former Follies, you must expect a much severer Treatment: For then I shall no more esteem myself, as now I do.

Your reconciled Friend, *M. E.*

A plain Country Love-letter from Roger *to* Nell.

Honest Nelly,

THese are to inform you, after my hearty Commendations, That I cannot but remember my kind Love unto you; for I do assure you, when I saw you last at our Wake, that your fair Physnomy made such an Impression on my Heart, that ever since, where-ever I am, or whatever I do, your Image is always before my Mind: and, a Dad, I know not what to make on't, for it was never so with me before; but I have lately been rambling among my Thoughts to find out the reason on't, and, after thinking of one thing, and thinking of another, the Duce take me if I don't think 'tis Love. And truly, *Nelly*, if that be the Matter, I don't think 'tis so bad as I thought at first; for if the Love of thee has made me sick, I'm thinking that thy Love can cure me; and I never look'd upon thee to be such a hard-hearted Maid, that would let a Man die, when 'twas in thy Power to cure him: And therefore, *Nelly*, I thought fit to give you this Intimation of it, that you might consider of the Matter, and take some pity on me, if my Distemper should happen to be Love; which I am the more ignorant of, because if it be Love, I am sure I never lov'd before; but this I am very sure, whatever it be, it gives

me a great deal of Trouble; for it quite takes me off of my Buſineſs, nay, and off of my Sleep, and Victuals too, and ſtill my Mind runs after you, which indeed does make me think 'tis Love, after all; but if it be, I'm ſure 't is time for me to think of a Remedy, or elſe 'twill ſoon undo me. And therefore, pray *Nelly*, let me know how you ſtand affected in this Caſe, that ſo we may make an End of the Matter. For if you are willing to be my Doctreſs, as I believe you muſt, the ſooner the better, ſays

Your hearty well-wiſhing Servant, R. T.

Nelly's Anſwer.

Loving *Roger*,

I *Received your Letter, but know not well what to make on't: I perceive you think yourſelf out of Order, but know not the reaſon why; only you gueſs it to be Love: But what's that to me, if it be ſo? Yes, ſays you, I receiv'd it firſt at your Wake, where I ſaw you, ſo you did many more beſides me; and then if your Diſtemper be Love, why may it not be the Love of ſomebody elſe, rather than me? No, ſay you, your Image is always before me; and tho' I can neither work, nor eat, nor ſleep, yet I am always a thinking of you: Well,* Roger, *if it be as you ſay, I don't know but it may be Love, tho' I have known as little of it as yourſelf, and perhaps never thought on't ſo much as ſince I received your Letter: And if it ſhould be Love, I am the Perſon, let me tell you for your Comfort,* Roger, *you are fallen into good Hands; for I am too tender hearted to delight in any Man's Miſery when I can help it, and eſpecially yours, for whom I have always had a kind Reſpect, as being a very civil young Man; and this Reſpect, when you and I come to meet, may be eaſily improv'd into Love, if you mean in an honeſt way; but otherwiſe expect not any Kindneſs from me: And if you are in earneſt, let me know more of your Mind in a little time, and you may expect ſuch Returns from me, as may be moſt conſiſtent with Modeſty and Honeſty. In the mean time I am,*

Your Friend and well-wiſher, &c.

A second Letter from Roger, *in reply to* Nelly's.

Dear *Nelly*,

I Receiv'd your kind Letter Yesterday, which (to tell you the Truth) rejoiced the very Cockles of my Heart, and had a double Effect upon me; for first it convinc'd me that which troubled me (and which I knew not well what to make of before) was nothing but the Love of your fair self; and now it appears to me as plain as the Prong of a Pitch-fork; and the second Effect was the comfortable Hopes you gave me of a Cure, which has made me sleep the better this last Night, than I did in a Month before, or than I am afraid I shall again, until I sleep in your dear Arms: And, *Nelly*, because I wou'd remove all thy Doubts and Fears, I design nothing in making Love to thee, but to make thee my Wife; and having said this, you may assure your self I'll never go about to offer any thing that shall be rude or uncivil to you. I know you always go to St. *Neot*'s Market with Butter, where I will not fail to meet you next *Thursday*; and then I will discourse Things at large with you; but pray let me hear from you in the mean time: For my Love grows more and more; and 'tis only an Assurance of your Love, and that you will meet me next *Thursday*, that can give me any Satisfaction in the mean time. Which, with a thousand Remembrances to you, is all at this time from

Dear Nelly, *your constant and faithful Lover*, R. T.

Nelly's Answer to the second Letter.

Dear Roger,

I *Received your second Letter, and am glad you are come to know the Cause of your Disorder; for I have heard say, That a Disease once known, is half cur'd; and that my Letter has caus'd you to sleep well, is what I am pleas'd with: I also like those Protestations* you *make, that* your *Courtship is only in a way of Marriage; but for me now*

little too forward in me, and would treſpaſs on the Modeſty of a Maid: Yet for your Encouragement, I will let you know (tho' I cannot write without bluſhing) that ever ſince I receiv'd your Letters, I can never think of you, but my Heart pants and beats, and makes me feel ſo ſeatly all over, that I'm even vext with myſelf at it; and begin to fear I am troubled with your Diſtemper. I have time to write no more but that I intend to be at St. Neot's on Thurſday *next. And ſo I remain*

Your unfeign'd and conſtant Well-wiſher, *N. W.*

The Parſon of the Pariſh his Letter of Courtſhip to a rich Farmer's Daughter.

Dear Mr. Conſtant,

YOU will eaſily acknowledge that Parſons have a great Advantage of ſurveying the whole Pariſh at one tranſient View, and that I muſt acknowledge to you I have often done; and yet in all the Congregation, tho' there are many that wear finer Cloaths, could never ſee a fairer Face than yours; at leaſt, not one that p'eas'd me half ſo well: And that you know, which we like beſt, is always beſt to us: For Beauty, tho' there have been large Harangues made by the Schoolmen in its Definition; as that it does conſiſt in due Proportion, and exact Symmetry of all the Parts; yet after all, 'tis truly nothing elſe but that which pleaſes us: And that I am ſure you do, and I wiſh heartily that I may ſtill be look'd on by you with the ſame pleaſing Eyes, whenever you ſhall do me ſo much Honour as to take a View of me: And then I doubt not, but, dear Mrs. *Conſtant*, your Name may be a happy Omen of our mutual Loves.

And then methinks how happy we ſhall be,
When both your Name and Love ſhall thus agree.

Dear Mrs. *Conſtant*, pray let me know how you accept this Offer of my Love, and whether you'll admit me to be what I ſubſcribe myſelf,

Your ever conſtant and faithful Lover, S. W.

Her Anſwer.

Sir,

I Received yours, whereby I perceive that Love can find the way into the Pulpit, and that the Dart of Cupid can reach even thither; tho' ſuch an ignorant Country Laſs as I, could ſcarce believe that you were capable of any Affections but thoſe that are Spiritual, when you come thither; but it ſeems I was miſtaken, for you were more taken up with viewing the fair Faces of your Pariſhioners, than you were with the Conſideration of what you had to ſay: However, I cannot but return you Thanks for your kind preference of me, if what you write to me has any Truth in it. But tho' I muſt own your Affection, I very much queſtion your Judgment, who having the whole Pariſh to chuſe in, have at laſt pitch'd upon me: But if this be only a tranſient View, as you are pleas'd to intimate, I doubt not but when you ſhall ſurvey each Face there more ſedately, you'll make another Choice; and fix upon a fairer Face than mine. But if as you ſay, Beauty's that which pleaſes, ſometimes an ordinary Face does that as well as one that is more fair. Beſides, if that be a true Proverb, That Money anſwers all things, my Father may, perhaps, make me as fair a Girl, as any in the Pariſh; and what I want in Birth make up in Weight. But theſe things you may better talk of to my Father. And if you be as conſtant as my Name, I may perhaps be

Yours, E. D.

A Letter to reproach a ſcornful Miſtreſs.

Madam,

YOU cannot but have heard a Worm will turn again on thoſe that trample on it; and would you have me more inſenſible? Have I not always paid all that Veneration and Reſpect to you, that could be paid by any Lover to the charming Ob'ect of his Eyes and Heart, and taken all Occaſions to declare the Greatneſs of the Paſſion I had for you? How oft have I neglected urgent Buſineſs, and made it give way to what I thought

the more important one, of ſerving you? And what has been the Guerdon of my Services, but Scorn and baſe Contempt? Whilſt others, who have merited far leſs, have reap'd far more: I grant you're at your Liberty to ſmile on whom you pleaſe, and place your Favours there where you like beſt: But why did you deceive me then, by thoſe falſe Promiſes you made ſo fairly, and ſo foully broke? Was it to ſhew there is no Faith in Womankind; and that the faireſt Faces are only Covers for the falſeſt Hearts? Well, Madam, 'tis ſome Kindneſs yet, that you have undeceiv'd me: So far from all that's falſe I ever thought you, I took you for an Angel cloath'd in Fleſh: But now I plainly ſee that I miſtook you; for if you are an Angel, I'm ſure you muſt be one o'th' lower Claſſis: For Pride, which has ſuch an Aſcendant over you, belongs to Hell, and not at all to Heaven. Farewel then, falſe One, now no more my Miſtreſs: For ſince you are as falſe as you are fair, and as ingrateful as the Prince of Darkneſs, and I'll bid adieu to you and all your Sex; henceforth do reſolve to be

A Votary to Virtue, not to Women, J. S.

The Gentlewoman's Anſwer.

Angry Sir,

I Am ſorry to find you in ſuch a Paſſion, when I know no Occaſion you have for it: If you complain, that I reject the Offer of your Love, I freely own it; and you yourſelf acknowledge, that I'm at liberty to ſmile on whom I pleaſe, and place my Favours there, where I like beſt: And ſince I take that liberty you give me, what reaſon have you, Sir, to be ſo angry? O, but it ſeems you have neglected your Buſineſs to ſerve me: Have you ſo? I aſſure you I like you never the better for that; nor did I ever deſire it: Your Services you ſtill pretend were all free and voluntary; and I as ſuch accepted 'em, and thank'd you for 'em; and that was, in my Judgment, Sir, as much as they deſerv'd: But then, as my great Crime, you ask me, Why I deceiv'd you with a falſe Promiſe? To which I truly anſwer, I never

And so you may do still, Sir, if you please: This is no other but a Word of Course; I have said as much to twenty more, and ne'er was challeng'd yet with Breach of Promise, by any but yourself: Upon the whole, Sir, I perceive you're unacquainted with the modern Ways of Courtship; we Women take a Pride in many Lovers, and give 'em all good Words, that when we please we may *take which we please; indeed when some one presses hard upon us, we are constrain'd then to declare ourselves, and then tell him we have made another Choice, that so we* may *be rid of his Impertinence; and this is all the Crime that I am guilty of; for which, if* you *resolve to hate all Women, with all* my *Heart; for I believe our Sex won't suffer much* by't: *This I thought good to let* you *know, that if* your *Mind should alter, and* you *should chance to court another Mistress,* you *might know how to manage Matters better; for as for* my *part, I shall never be*

Yours, *C. A.*

A Letter, dissuading a young Gentlewoman from marrying one that courted her.

Dear *Neece*,

YOU cannot be ignorant that I have a sincere and unintereſted Friendſhip for you, and therefore I hope you will liſten the more to my Advice, ſeeing I can have no other End in it, than your Good: I have always been for your marrying, and have perſuaded you to it, but it has been ſtill with this *Proviſo*, That it be to one that is like to make a good Husband: and had, I thought, the Perſon who now makes his Addreſſes to you, been like to prov'd ſuch a one, it had ſav'd me the Trouble of this Letter; which yet I don't think much of, provided it does but prevent your running upon your own Ruin. As to his Perſon, if you like it, I have little to object; tho' I confeſs his Forehead ſeems a little too cloudy, for a Man of good Humour: As to his Circumſtances, there's nothing in them inviting; no Eſtate, no Calling, no Place, nor no Merit to get one. And who that wa'nt ready to take Lodging in *Bedlam*, would venture upon ſuch a Man? You are in no Dan-

ger yet of being at your last Prayers: one of your Fortune, Youth and Beauty, cannot be long without a more suitable Match; and I myself know more than one that would be glad to be enroll'd among the Number of your humble Servants. But I have one Objection more material than all the rest, and that is, That he's a Knave, and neither loves you, nor designs to marry you; or if he does, he's an egregious Fool: Which Charge I prove thus: He has spoken of you things that are very reflecting; and highly dishonourable; and which none but a Knave or a Fool would have been guilty of: And that he has spoken such things is apparent, by the Testimony of Mr. *B.* Mr. *C.* and Mrs. *T.* Now it is reasonable to believe that a Person that had a Kindness for a Gentlewoman, especially so much as to make her his Wife, would, behind her Back, reflect upon her Honour, and call even her Chastity in question: And yet thus barbarously has he dealt with you. I need say no more; for I doubt not, but the tender Regard you have for your own Honour, will fill you with sufficient Indignation against such a Wretch; and cause you to confess that by this Intimation I have sufficiently approv'd myself, dear Madam,

Your faithful Friend, and loving Uncle, L. G.

The Gentlewoman's Letter to her pretended Lover upon the foregoing Advice given her.

Base Villain!

HOW could you pretend a Kindness to me, and that you had an Esteem for me above all the Women in the World; that you were ready to die at my Feet; and that you were the most miserable Man on Earth; unless I would answer your Passion with an equal Flame; and yet treat me behind my Back with so much Disrespect? How often have you protested that the Flame which had almost consum'd you, was chiefly kindled by my Virtues, which you much more esteem'd than all the Beauties that adorn'd my Person? And O what Oaths, and solemn Protestations did you use, to make me think, that all you said was true! Then with what

brazen Front could you aſperſe that ſporleſs Virtue which you never could fully, and triumph over all your black Reproaches? Know, baſe Ingrate, your poiſonous Breath hath't Strength enough to blaſt my brighter Virtue; which like the Sun, when muffled in a Cloud, ſhines forth in a more reſplendent Luſtre. Look into thy own Breaſt, falſe Man, and there thou'lt meet with the Perfection of all Wickedneſs: So vile thou'rt grown, I'd hardly take thy Name into my Mouth without an Antidote, for fear of being poiſon'd after it. But I may ſpare to load thee with Reproaches, ſince thou outdoſt the worſt that I can ſay; for all Expreſſions are lame to ſet thee forth, thou Quinteſſence and Abſtract of all Evil Go ſeek ſome other to caluminate, where thou may'ſt meet with ſomething thou canſt faſten on; My reputation is too well eſtabliſh'd to ſuffer Diminution through thy ſlanderous Tongue. Therefore expect no more to hear from her who does abhor thy very Name.

M. F.

A Letter from a Widow, on the Death of her Husband.

Madam,

IF the old Proverb has any truth in it, *That it is a very bad Husband that is not miſs'd in a Family*, your loſs muſt needs be mightily enhanc'd, as having loſt a Husband ſo exemplary in all Reſpects, but eſpecially in his love to you, that in this barren Age of Virtue, it will be hard to find another like him: Yet ſhould not this make you inconſiderable; but on the contrary, you ſhou'd thank God that did ſo long intruſt you with the keeping of ſo rich a Jewel; And now, ſince he who gave him, has thought good to take him hence, why ſhould you not, with holy *Job* of old, quietly ſay, *The Lord has given, and the Lord has taken away; and bleſſed be the Name of the Lord:* And ſince God himſelf has promis'd to be a *Husband to the Widow*, you cannot but own you have chang'd for the better. And ſo without doubt has your Husband alſo: For tho' he has left a good Wife behind him; yet we need not fear to affirm with St. *Paul*, that *to be with Chriſt*

is

is far better: He tarried with you the time that was ſtipulated firſt between you, which was till Death parted you; and what could you deſire more? You knew at firſt that Death at laſt muſt part you, and that it lay in neither of your Powers to chuſe which muſt go firſt. Dry up your Tears then, and prepare to follow him; for you may go to him, but he can ne'er return again to you; for Death has ſafely landed him upon the ſhoreleſs Shore of vaſt Eternity. Look forward then, dear Madam; and ſeeing Death has ſet you free from the Law of your Huſband, you've the whole World before you to make a ſecond Choice in. And if upon mature Conſideration, you ſhou'd think fit to caſt your Thoughts on me, there's none ſhould meet your Paſſion with a brighter Flame, or a more true and cordial Affection, than, Madam,

Your humble Admirer and Friend to ſerve you, J. S.

A Letter of Acknowledgment from a Gentleman, on his receiving a kind Letter from his Miſtreſs.

Dear Sir! of Goodneſs,

I Received yours, which gave ſuch an Extaſie of Joy, that I was hardly able to ſupport myſelf under the mighty Happineſs: For as my Vows to ſerve you were all as pure as thoſe Veſtal Virgins at the Altar, and all that I deſir'd from you, was, but a Flame reciprocal, what could I wiſh for more, than leave to hope it, from her who only cou'd make good my Hopes? Yes, Madam, I accept the Terms you offer, with all the Thankfulneſs ſo kind a Letter could inſpire me with; and think 'em to be very juſt and reaſonable: for ſooner ſhall the Magnet loſe its Nature, and turn away from its beloved North, than ſhall my Words and Actions diſagree. And as my Words ſhall ſtand fix'd as the Center, ſo neither will I doubt the Truth of yours; but that when you're convinc'd of my Sincerity, you'll give more Encouragement. I will add no more, but that the only good Fortune I wiſh Impatience wait for, is an Occaſion to juſtify my Words, and ſhew how really I am

Your truly faithful and moſt humble Servant, G. S.

A Lover to his Miſtreſs, after their being contracted.

Deareſt Object of my Love and Life,

THat ſolemn Contract lately made between us, and which I doubt not, is ratify'd in Heaven, in order to its being conſummated on Earth, has given me ſo much Satisfaction, and put me into ſo fair a Proſpect of my approaching Happineſs, that I begin to breathe the Air of Paradiſe; and my Imagination brings me thoſe early Foretaſts of Felicity, that I have hitherto been unacquainted with: Nor can I but be raviſh'd with the Thoughts, that in a little time I ſhall be the Enjoyer of thoſe delicious Charms, that you are now the Poſſeſſor of; which are all made over unto me, by our late happy Contract, which puts me into the Enjoyment of that Happineſs, which has been hitherto only the Subject of Prayers and Wiſhes. But, O thou deareſt Partner of my Soul! if our contracting barely does ſo exceedingly augment my Joy, what large Additions will our Marriage make, when in our Bridal-Bed we ſhall embrace each other, with all the Eagerneſs that mighty Love can give, and lie diſſolv'd in one anothers Arms! The Thoughts of this makes me imagine, the tedious Hours do move but ſlowly on; and Time itſelf methinks now plays the Truant, and by his loitering defers our Happineſs: but yet, in ſpight of Time, and every other Remora, I will, my deareſt Fair, be,

Yours, both now and for ever, W. A.

A Letter from a Seaman to his Miſtreſs.

Dear Margery,

THE Wind of my Affection has blown towards thee a good while; but, alas! the Shallow of thy Diſdain has kept me from making up to thee, leſt I ſhould have been ſwallow'd up in the Quickſands of Deſpair. But the Spring-tide of Love has riſen ſo high, that I am got cleverly over 'em, and the Remembrance of your laſt Kindneſs has given me ſome Aſſurance, that e'er long I ſhall

ſhall make the *Cape of Good-hope*, and ſo paſſing thro' the *Straight of Delight*, I ſhall arrive at the *Haven of Pleaſure*; and then, dear *Margery*,

My Pinnace ſhall in Love's delightful Straight,
Ride ſafe at Anchor, and unlade her Fraight;
My Rudder with thy bold Hand, like a try'd
And skilful Pilot thou ſhalt ſteer, and guide
My Brak into Love's Channel, where it ſhall
Dance as the bounding Waves do riſe and fall.

Since therefore, dear *Margery*, I promiſe myſelf ſo much Happineſs when I come to board thee, I hope thou wilt not ſuffer me to be Shipwreck'd in the ſight of Land, by caſting thyſelf away upon any other; for then ſhould I be certainly drown'd in the Floods of Deſpair, and periſh without Hope of Remedy.—— But I will in a little time ſtem the Tide of all Oppoſition, and let you know that none ſhall caſt Anchor in your Arms, but your ſworn Swabberkin,

A. B.

A School Maſter to his Miſtreſs.

Bleſt Genius of my Soul!

TO what a Non-plus have your Charms reduc'd me! I that have been for ſo long time *Præceptor*, am now forc'd to become a Scholar in the School of Love; And ſue to you to be admitted ſo: Nay, I that have ſo oft corrected others for their Dulneſs, now ſtand in need of diſcipline myſelf; I do confeſs that what I ſay is a Paradox, ſince you will readily acknowledge *Adde quod ingenuas dedidiſſe fideliter Artes, emollit mores, nec ſinit eſſe feros*: Learning refines Mens Minds and Manners: But yet in this debauch'd Age of ours, *Nunc hederæ ſine honore jacent, operatque Doctis cur a vigil Maſis nomen mercis habet.*

Learning, and learned Men do now-a-days,
Fall very ſhort of their deſerved Praiſe.

But this don't trouble me: It is your Favour, if I could but gain it, would ſatisfie me more than all the World: for you, have wounded me beyond all Cure; ſo that all Remedies will prove in vain, apply'd by any other Hand but yours. I've long endeavour'd to conceal my Paſſion;

sion; but Fire that has been long kept glowing in the Embers, burst forth at last with a much greater Violence: And so it is with Love: *Certe difficile est abscondere, pectoris æstus:* None can his Love conceal, it will itself reveal. Therefore O cruel one, be kind, and cure the Wounds that you alone have made; and I will readily become your scholar, and learn of you the Art of Making Love: And will be proud of being

Yours for ever, J. S.

A Peremptory Denial of Love.

Sir,

I Have receiv'd yours, full of Protestations of Love; which whether true or false, I can make no Return to: My Heart is already another's, from whom I will not withdraw it, tho' 'twere to place it on a King. But tho' Love denies me to Answer your Passion; yet Pity engages me to let you know it; that you may no longer pay your Vows to one that won't receive them, nor offer up your Heart to one that cannot accept it. 'Tis therefore my Advice, to quench that Fire of Love that never can be kindled to a Flame by a reciprocal Affection, or else translate it to some other Object, where it may meet with subtile Returns. But as for me, my Heart's so firmly fix'd another way, that Prayers, nor Tears, nor Vows can ever alter it. Then think no more of me; for if you do, you think in vain; unless you think I never can, nor never will be yours; and then you'll think aright. And when you have withdrawn your Love, and fixt it on some more deserving Object, you may perhaps have the Respect due to a Friend, but never of a Lover, from her that never is, nor can, nor never will be

Yours, E. B.

A Gentleman to his Rival.

Sir,

IF you know what an Honour I have for, and Interest in that Lady, to whom you make your Court, I'm sure you wou'd forbear to give yourself the Trouble, of at-

tempting to rob me of that Jewel which I so much esteem; and which neither yourself nor any other Rival shall ever perswade me to part with. Our Hearts are already united, being bound in the Bands of Reciprocal Oaths, and which is more, of inviolable Affection; and a little time will both consummate our Happiness, and convince you of your vain Endeavours. This Account I thought fit to give you as your Friend; and if after this you shall presume to make any farther Pretences to her Favour, I shall look upon it as an Invasion of my Propriety, and resent it accordingly. Therefore let me advise you, if you value your own Safety, to forbear making any further Addresses to her, lest instead of a Friend, you provoke me to be,

Your irreconcileable Enemy, J. V.

A Drolling Letter to his Mistress.

My pretty little Pigsnye!

I Am extreamly troubled; and what d'ye think 'tis about? Nothing in the World, but because I don't know who to be in Love with: I thought of *Joan Foulmire*, she was so ugly, and so nasty withal, that it e'en turn'd my Stomach to make Suit to her; then I thought of *Susan Fondlove*; but had I once made the least Motion to her, she'd ha' follow'd me about like a Taptany Pig, that I should ne'er have got rid of her: and that would be a Trouble to me; for you must know, I court only for Divertion; and perhaps she'd a thought I had been in earnest, when I was only in jest: Then I thought of *Lydia Lovenoise*, and to her I went, but she soon made such a Dinn about my Ears, that to hear a Drum beat all Day, was much more eligible than the everlasting Tattle of her Tongue. So I quickly left her, and went to *Mary Makebate*; but she raised the *Posse Comitatus* upon me, and brought all the Neighbourhood about me presently, and told twenty Stories that I never said a Word of, nor so much as thought of: Then I thought of *Betty Bigbelly*, but I was afraid she'd lay a Child to my Charge, as she did to *Lawrence Lechery*, and then

then the Parish-Officers wou'd ha' been upon me presently to put in Security; so I durst not come there. Then I knew not who to think on next. At last, thinking and thinking, who should I think on but you: Ah ha! my little Pigsnye, said I to myself: Have I thought of you at last? well, I resolve you shall be she, and no Body else. But I must tell first, upon what Considerations I have made this Choice; and that is, First, Because I know a little Love will serve your Turn; and to tell you the Truth, I ha'nt much to spare. Secondly, I'm sure you never intend to have me, and I never intend you shall. Thirdly, because you don't care how little I visit, and I can't spare time to do it often. And Fourthly, because I'm sure you look upon it all as a Jest, and I tell you before-hand, I never intend to love in earnest. And therefore I'm perswaded, you and I shall soon agree in disagreeing; which is all that is from him that assures you, if you don't like him, you may let him alone.

C. I.

A Protestation of Constancy in Love.

AND is it possible, Madam, you can suspect my Love? or think my Passion subject to decay? I thought you had long since been satisfy'd in that to well, as not to entertain the least Suspicion ever after: But since the Fire returns, I must apply fresh Remedies: Then give me leave to say, The Sun shall sooner change his Annual Course, and his bright Beams no longer light the World, the Lord shall leave to court the Northern Pole, and *Aetna*'s flaming Mountain cease to burn, e'er the bright Flame of my Affection towards you shall in the least decay, or be abated of its pristine Vigour. No, dearest Madam, it must burn for ever, since every Day you have fresh Charms to cherish it. Then be perswaded, Dearest, to believe I am,

Your ever constant Lover, A. R.

The School of Good Manners: or, the Newest Rules of Gentile Behaviour.

MANNERS MAKES a MAN, was the *Motto* of *William* of *Wickham*, who was Bishop of *Winchester* in the Reign of King *Edward* the Third, in whose Time both Arms and Arts did greatly flourish; and this *Motto* of his had so great an Influence upon him, that it was the Occasion of his founding *New-College* in *Oxford*, that Men might learn therein Good Breeding, as well as Books: Whence it has been observ'd, that even a meer Scholar, (that knows nothing but his Book, and is ignorant of Good Breeding and Gentile Behaviour) differs but a little from a Brute. It cannot therefore but be very necessary, in order to the compleating of this delightful Cabinet, to expose to the Reader, for his better Accomplishment, the Rules of Civility and good Breeding, proper to be us'd in our Conversation in the World; and which does very much contribute to render Persons acceptable in Company, by giving them a good Mein, and a brisk Air.

Now in Order to this, We are to avoid every thing that is in itself nauseous and unseemly in the Sight or hearing of others: To seem proud of our Defects, is certainly ridiculous, and altogether contrary to good Breeding: As for a Man to attempt formal Speech, that cannot speak without Stuttering; or for one to be forward to sing in Company, that has neither Skill, nor a good Voice; for such, instead of commending, do but expose themselves; and therefore, tho' they are desir'd so to do by the Company, yet knowing their own Imbecility, they should rather excuse themselves, than offer to attempt it. But on the contrary, he that has a celebrated Voice, and good Skill in Musick; if he should be press'd by the Company to divert them, wou'd be guilty of the Breach of good Manners to refuse it.

All manner of Indecencies ought also to be shunn'd: As to Cough or Sneeze in the Face of him with whom you

you are discourſing; but if Nature inforces you to it, turn away your Face, and hold your Hand before your Mouth; for otherwiſe you may beſpatter the Faces of them you diſcourſe with. Alſo to make a Noiſe, when you yawn, in Company, is likewiſe indecent; as it is alſo to yawn frequently in Company, which will be interpreted your being weary of them. Nor is it leſs indecent, after you have blown your Noſe to look into it, and rub it with your Handkerchief, as if that which had dropt from your Noſe had been a Pearl or Ruby. Alſo to greaſe yourſelf up to the Elbows as you ſit at Table, is very indecent; and ſo it is alſo to make your Napkin look like a Diſhclout; and much more to blow your Noſe upon it, and wipe off the Sweat from your Face with it. But you ought to take heed to keep your Fingers ſo clean, as not to make your Napkin dirty, which will be loathſome in the Eyes of all that ſit with you at the Table. It is alſo indecent, when you ſit at Table, to crumble your Bread into Pieces, or break it into Mammocks.

For thoſe that are Attendants at the Table, it is very indecent for them to ſcratch or rub their Heads whilſt there, as to be ſeen by any at the Table: Neither is it decent to hide their Hands behind their Backs, nor to put them in their Boſoms; for they ought always to be kept neat and clean, and to be in publick View. Such alſo, in their Attendance at the Table, ought to be very cautious of Spitting and Coughing, eſpecially when they ſerve up Meat to the Board, or hand a Glaſs of Drink to any one: But by all means let them at ſuch times avoid Sneezing; for that may breed a Jealouſy in them that ſit at Table, that ſomething that ſhou'd not, is fallen upon, or into what they eat or drink. Likewiſe, when there happens to be Aſhes about a Toaſt, or a roaſted Apple, it is indecent to blow the Aſhes away, ſome being of Opinion that there is never any Wind without ſome Water; and therefore in ſuch a Caſe it is more ſeemly to ſhake off or wipe away the Aſhes with a clean Cloth. And it is altogether as uncomely for a Man to wet his Fore-finger in his Mouth, and then dip it in

the Salt and lick it off again, to relish his Palate. Also for a Man to give his Napkin to one that sits by him, upon Presence that it is cleaner than his own, is a Defect in good Manners, because he thereby tacitly apprehends him from fouling his own. 'Tis the same Breach of good Manners from one that is speaking to another, to stand so close to him as to breathe in his Mouth. Nor is it consistent with good Breeding, for any to compose themselves to sleep, in a place where they are to meet for Society; for that declares them to have but a small Regard, either to the Company, or what they are to speak about. So likewise for a Man to take his Scissars out of his Pocket, or his Penknife, to clip or pair his Nails, or to cleanse his Ears, or pick his Teeth, when he is in Company, is contrary to good Manners.

There are some People so over-fond of being thought Men of considerable Business and Dealings in the World, that when they are in Company, they will be pulling their Letters out of their Pockets, first looking upon one, and then another; taking great Care that others may see they are directed to him: This is an idle piece of Folly, and a Breach of good Behaviour.

There are others, who wou'd fain be thought Men of extraordinary Judgment, and of piercing Understandings, and of mighty Insight into Things: These will be either contradicting what another has said, or else making some Additions to it, as if they could see further into a Mill-stone, than he that spoke before him. And lest you should not take Notice of him, he is always either striking you with his Hand or Cane, or else jogging or pushing you with his Elbows, and crying out, Was not this to the Purpose? I think I hit it there; I'm sure I'm i'th right on't: Is'nt this true, Sir? Did ye mind what I said? With several other such impertinent Interrogations. Such a Carriage as this, is by no means consistent with the Rules of Civility and good Manners.

With respect to Apparel, it always ought to bear a Proportion to the Age and Condition of the Person wearing it, and the Custom of the Place in which he lives; for when they vary from that, let it be on which Hand it will

will, they at least seem to affect a Singularity, which those with whom they converse, will be apt to resent.

There are some which take a strange sort of Pride in making others wait upon 'em; and then the Apologies they make for it, are more troublesome than the Slavery itself; and People are more troubled with their Impertinence, than with their dancing Attendance on 'em. When the Meat is on the Table, and every Body ready to sit down, these have something that they must do first, tho' the Victuals be cold in the mean time. They are never in good Humour, unless they be look'd upon as the chief Person in the Company, and have the Preference in all Respects. Such a Temper can by no means be reconcil'd to good Manners, or be thought consistent with the Rules of Civility.

Some are always brawling and scolding with their own Servants, and that for no other Reason, but they would be known to be Masters, and to give the World notice, that if their Power were equal to their Pride, there would be no living under them. This sort of Temper can no more be reconcil'd to good Breeding, than the North and South Poles can meet in one Point.

To accuse an absent Person of any Crime, denotes a poor and mean Spirit; and 'tis a pregnant Proof that the Person so accusing is one that has but a very small share of Discretion; for where we cannot commend, Prudence directs us to Silence, because every one that hears us, will be suspicious that they may another time receive the same unkind Treatment from us, it being an infallible Maxim, That he who sells his Brother's Credit at a small Price, makes a Market for another to buy his at the same Rate.

Amongst our Companions and Equals, we should always take care to avoid whatever savours of a proud and domineering Spirit; and all our Actions and Gestures shou'd be treated with Affability and Kindness: It is therefore very indecent to be chiding and brawling with our Servants, before those to whom we ought to pay Respect and Observance; besides, that it is a Disturbance to Company, and very Incommodious to Conversation;

And for that Reason, tho' the Fault should be so great, that you can scarce forbear shewing your Resentment, yet it were better to post-pone it to some other more convenient Season, than to shew any Disorder, or Discomposure of Mind in Company; and therefore it is better to divert them with what is agreeable, than to give them the Trouble of hearing those Disorders which nothing concerns them: For this is a general Rule, That if one Person be but Chagrin, the whole Company is affected with it.

Nor is it less a Fault in those that are Guests, to be cloudy in their Countenance, or reserved in their Speech; for the Deportment of such should be debonair and cheerful, with a Freedom equal to those that belong to the House: It is therefore extreamly contrary to Breeding and good Manners, for those that are invited to a Friend's House, to appear sowr, morose, and chgarin, to carry an Air of Discontent, in all they say or do; to be always full of Contradictions, not enduring harmless Jests, or innocent Mirth, nor vouchsafing the Company one gracious Smile.

Neither is it less indecent for those that are in Company to put on a Habit of Dulness, and to be melancholy and thoughtful, and affect to sit with folded Arms, regardless of what they either see or hear: And the like may be said of those who are of a squeamish Temper, and always taking Exceptions where there are none given. A Humour which none but ill-natur'd Women, and the most despicable and mean-spirited Men will be guilty of.

The Faults of familiar Discourse consists in its being either prophane, impertinent, or false; for then no Persons that are sober will care to hear it: And therefore must be avoided upon Penalty of the Breach of Good Breeding and Behaviour.

It is also indecent at the Table to disturb the Company with the knotty Questions of the Schoolmen, or the Subtilties of Philosophy: For they are only the Effects of a turbulent Spirit, and not so proper for a Dining-room as for a School.

For

For a Man to be ſpeaking thoſe things which are like to put another out of Countenance, is alſo a great piece of Rudeneſs, and ought by all means to be avoided by thoſe that pretend to good Breeding: It being a well-known Proverb: *That a Man muſt never ſpeak of a Halter, in his Houſe whoſe Father was hang'd.*

Laſcivious and obſcene Diſcourſe is directly contrary to all Rules of Civility and good Breeding, and is indeed the Bane of Converſation; tending only to debauch Men's Morals, tickle their vicious Fancies, and to intice to Luſt and Wickedneſs: And much more is blaſphemous and Atheiſtical Diſcourſe to be avoided; as being more dangerous than running upon a naked Sword, or the Mouth of a Cannon, for it is an Attempt to unthrone the Majeſty of Heaven, and to droll away the Hopes of everlaſting Happineſs, rather than loſe a fooliſh idle Jeſt: Theſe are Things that grate upon the Ears of all good Men, and break all the Rules of Civility and good Breeding.

Another *Inadvertum* in good Manners, is, The talking of Things neither ſuitable nor ſeaſonable to the Time or the Company: As to diſcourſe of Nuptials and Dancing to old Women; or of the Galeries of the Court to Plowmen and Peaſants, or to tell diſmal Stories of Maſſacres and Murders at a Wedding.

Nor is it at all becoming a Man to be always filling the Ears of the Company with fulſome Commendations of his Wife and Children: When all a Man hears of 'em is, *Is'nt my Wife a lovely Creature? She has Wit at Will, upon my Word. Did you ever ſee in all your Life a prettier Girl than I have got? Ha'nt ſhe a charming Eye, and a delicate ſlender Body?*

Another Sort of Perſons that are Strangers to good Breeding, are thoſe that are always teaſing the Company with an Account of their Nocturnal Fancies, which is ſo trite a piece of Nonſenſe, that 'tis exploded by all the underſtanding Part of Mankind.

But much more inſupportable are thoſe that make it their Study to invent Lies, and then utter them for Truth: And yet this is grown into ſuch a confirm'd Ha-

bit, in many, that they have told their self-invented Stories so oft, that at last themselves come to believe 'em to be true. These are the most unprofitable Company in the Universe; for no Belief can be given to, nor Advantage made of their Discourse.

It is also contrary to the Rules of Civility, for a Man to be given to boast of his Extraction; and to entertain his Friends with long and tedious Discourses of the Pedigree of his Ancestors: For if he has no real Worth of his own, the boasting of his Progenitors, does but proclaim his own Shame, by shewing the World how much he is degenerated from their Virtue. Besides, to be well-born, and not to be well-taught, reflects both on himself, and on his Parents. No less ridiculous is it for a Man to be boasting of his Wealth: for plentiful Estates, if not manag'd with Discretion and Prudence, prove but Snares to their Possessors, and often betrays them into Misfortunes, which those in narrower Circumstances have no Opportunity to run into.

And yet on the other side, for a Man to undervalue himself, and disdain those Commendations that are really his due, is so far from being a Virtue, that it is really a Vice; and is as great a Breach of the Rules of good Breeding, thro' a Defect, as Arrogance and Pride is, thro' Excess: For not to esteem Glory and Honour, which is so much esteem'd by all, and of so high a Value, is to put a Contempt upon those who bestow it, and to have an over-weening Opinion of a Man's self. And therefore the middle Way is the most prudent; Neither to boast too much of what we have, nor to speak too diminutively of ourselves.

It is also a Fault in Conversation, for a Man, when a Question is propounded to him, to take up more time in impertinent Apologies, and prefacing for want of Skill, than might have solv'd the Doubt, and answer'd the Matter in Question.

But of all the Abuses of the Tongue, Flattery is certainly the greatest, and the most pernicious: 'Tis tickling a Man into a Swoon, and hugging him to Death: Nothing can be more destructive to Friendship and Con-

versation;

verſation; for it fills a Man with the Wind of Corruption till he burſts: He indeed reviles a Man, that calls him Fool; but he that flatters him, does what he can to make him ſo. Neither is there a greater Slave than a Flatterer in the Univerſe; he has nothing he can properly call his own; for he is an abſolute Votary and Pander to the Luſt of him whom he flatters, to whoſe Service all his Faculties, Paſſions, Words and Actions are entirely devoted.

As to matters of Compliment and Ceremony, regard muſt be had to the Country where we are; For Cuſtoms vary according to the Conſtitution of each Nation, and their Manners and Deportments are as various as the Features of the Face, or the Conceptions of the Mind.

But Reaſon will tell us, That to detain Men of great Buſineſs with frivolous and impertinent Stories, is both indecent and troubleſome; for ſuch are more for Diſpatch than Formality: And for that Cauſe alſo it is not at all proper for Men of mean Condition to make ſolemn Addreſſes to great Perſonages. If a Man be too Ceremonious towards his Superiours, he will be apt to be pointed at for a vain and idle Fellow. But the ſame Compliments beſtow'd with a becoming Diſtance upon Inferiours, may gain him the Name of humble and courteous: And if given to Equals in a proper time, he may merit the Eſteem of a well-bred Perſon. In fine, To great Men ingeniouſly, and converſe with them kindly, is the Way to gain a great Advantage, at an eaſy Expence.

But to be a little more particular: It is inconſiſtent with good Breeding, for a Man to fill his Diſcourſe with cenſuring the Actions and Misfortunes of other Men: Becauſe no diſcreet Perſon can value his Acquaintance who is uncharitable, but will rather think he would ſay the ſame of him if he were abſent.

That Practice is alſo very indecent, tho' frequent in ſome, to oppoſe whatever is aſſerted, and eagerly to diſpute of difficult and unneceſſary Arguments without any regard of Time or Company. Nor is it leſs ridiculous Folly to be laying Wagers upon every Turn; which

ſerve only to create Quarrels, but never prove the Matter in queſtion.

Alſo to take upon us to correct other Men's Faults, when we are guilty of greater ourſelves, is far from being one of the Rules of Civility.

Have a care of mocking any Man; it is a Treatment you ought not to give your Enemy, for it wounds deeper than your Sword, and ſhews ſuch a Contempt as ought not to be offer'd to a Man: You put him to the Bluſh, only to laugh at him; and it is indecent in the higheſt Degree, to delight in expoſing another to Scorn. Not that all Jeſting is to be exploded; but whenever 'tis us'd it ought to be limited, and kept within Bounds: And that it may be ſo, Care muſt be taken, that no Man's Deformities or Imperfections (eſpecially thoſe that are natural) be the Subject of your Jeſting; And the ſame Caution ought to be us'd, with Reſpect to the Perſons and Practices of Superiors; for to make them the Subject of your Ridicule, is both ſawcy and dangerous. Things that are Divine, and Matters that are ſerious, muſt alſo be abſolutely excluded from being the Subjects of Jeſting; for they are thoſe Edge-tools that 'tis ill-jeſting with. And, in fine, they that uſe Jeſting, muſt make a Diſtinction both of Perſons, Times, and other Circumſtances: 'Tis a true, tho' Thread-bare Proverb, *That's well ſpoken that's well taken*: For ſome are of ſuch teehy Diſpoſitions, that what Yeſterday they took well enough, to Day they will be affronted at.

It is contrary to good Breeding, for a Man (when diſcourſing with another) to fix his Eyes too earneſtly upon him; for it will look as if deſign'd to put him out of Countenance.

At Table, it is a Breach of Good Manners to ſcratch any part of the Body: Alſo when the Cloth is taken away, it is very unbecoming for a Man to pluck his Caſe of Inſtruments out of his Pocket, as if he intended to divert the Company with ſome Tricks of Legerdemain.

It is alſo indecent to ſhow more than ordinary Satisfaction in what you eat or drink; and to ſip and ſmack, and as it were taſte every Drop. It is for a voluptuous

Epicure, to wish he had the Neck of the Crane, that he might pallat what goes down so much the longer; and it becomes none but a Vintner to hold up the Glass, and see how briskly the Wine looks.

Too much urging of the Guests to eat is also ungentile: As to say (for Instance) *Come, Madam, may let me help you to t'other Bit: Good-lack-a-day, what a a poor Stomach you have! Why you eat nothing at all! Sure you don't like your Entertainment:* For this earnest Desire of having 'em eat, is too much an intrenching on their Liberty.

It is also indecent to be too forward to crave for another, unless it be to one that sits at too great a distance, or a Person of inferiour Rank. Some will drink to the Guests at the Table, and earnestly urge them to pledge in fuller Bowls: But this is extreamly rude, and must by all means be avoided by all that would lay any Claim to the Rules of Civility and good Breeding.

Complements at the Table.

SIR, To such homely Fare our House affords, you're kindly welcome: I could have wish'd it had been better: But what you find deficient in your Entertainment, I hope you've so much Goodness as to pardon.

Madam, *There's nothing here that stands in need on't: Or if there does, 'tis only I that want it; for having nothing to return for such a Noble Entertainment but my poor Acknowledgment.*

After Dinner.

I hope, Sir, you will excuse this narrow Entertainment; but whatsoever's wanting in your Chear, I hope you will esteem made up in an Assurance of your hearty Welcome.

Madam, *Your Entertainment has been so very Generous and Noble, there is no room for an Apology; and where there is no Fault, it stands in need of no Excuse.*

The

The School of Compliments: Or, Art of Wooing.

Complimental Expressions for both Sexes.

MAdam, Pray please to accept this trifling Present, as an Acknowledgment of the Affection I have for you.

Sir, *By this you honour me; and it shall be my Care to make a suitable Return.*

Madam, Nature has given you the Power of Obliging: Your Beauty's able to melt the Bosom of a Scythian.

Sir, *Though I can make no Boast of Beauty, yet I am constant to my Promise, and keep my Word inviolably.*

Madam, That noble Quality can be surmounted by nothing but your Beauty.

Sir, *Your Favours do deserve a greater Recompence than I know how to give.*

Madam, You've said enough to make me happy, for he must needs be so, whom you design to recompence.

Sir, *You are too generous: You have deserv'd more Service and Regard from me, than my whole Life can make you Satisfaction for.*

Madam, Nature did sure design you for her Masterpiece, and therefore made you the compleat Abstract of all that's valuable in your Sex.

Sir, *Your Praises are above what I can claim; but my sincere Affection shall make up what's wanting.*

Madam, I do assure you, I have survey'd your Sex, and seen the celebrated Beauties of the Age untouch'd, so that I thought my self invulnerable; but you convinc'd me quickly of my Error: For with one Look of yours I lost my Freedom, and I am now bound in your Beauty's Chains.

Dear Sir, *Your Mind contains a Spring of Virtue, and every Day by some fresh Instance you exemplify it.*

Your Beauty, Madam, is the only Clue that guides my wand'ring and bewildred Heart thro' all the winding Labyrinths of Love.

Sir,

Sir, *I should be ambitious to be the Guide of such a Heart as yours, that's so full fraught with Virtue.*

Madam, Your Beauty is the Pole-star of my Soul, and steers my floating Heart, toss'd on the Billows of Inconstancy, to the desired Haven of its Rest.

I am afraid Sir, I should make but an unskilful Pilot. Your own Virtue is a better Pole-star to be guided by; for that will guide you safe, between the dangerous Rocks of Sylla *and* Charibdis; *that is, fond Love, and black and dire Despair.*

Madam, He that encounters you, must needs be conquer'd; For who, against so many Charms as you are arm'd withal, can hope to be victorious?

Sir, Should I believe what you've been pleas'd to say, it would render me unworthy those Praises you have given me.

Madam, There's something in your charming Face so lovely and bewitching, that it transcends the largest of my Thoughts, and is too great to be by me expressed.

Sir, *I am far better acquainted with myself, than to lay claim to any thing of what you've been so lavish in attributing to me.*

Fair Load-stone of my Heart, the Breath of new-blown Roses falls far short of the more fragrant Sweetness of your Lips.

Sir, *I should be esteem'd extreamly credulous, should I believe what every one that pretends Love, will undertake to tell me.*

O hide not from my Sight, sweetest of Creatures, those Lamps of Heaven, I mean your sparkling Eyes; for they are the bright Stars, by which the Bark of my Affection steer into the Port of my Felicity.

Sir, *Use not your Eloquence to conquer Virtue; nor by your Adulations endeavour to corrupt my Innocence.*

Madam, May I become the Scorn of Time, when I shall give you but the least Cause to repent your Love.

Sir, *You speak with so much Candor, 'twould be a Sin to question your Sincerity.*

Well, Madam, since I must be gone, and part with all my Happiness at once, thou better Genius of my Soul, Adieu: But let me beg this one Request at parting, That

you would think at least, I'm always with you; for Hearts like ours, so firmly knit together, I'm sure can never be parted.

Dear Sir, *What shall I say? Not Death itself shall rob my Heart of the fair Image of your fairer Virtues.*

Adored Madam, Had I an hundred Hearts, I should want Room to entertain your Love in all its full Dimensions———

The Lover's Description of his Mistress.

HER golden Hair exceeds the Fleece of *Jason*, and her bright Tresses look like flaming Amber; Her Forehead's like a Rock of Alabaster: Her sparkling Eyes, two Quarries of bright Diamonds: Her Nose is of a most exact Proportion: The Roses blush into a deeper Red, to emulate the Crimson of her Cheeks: Her Lips are like Coral, and her Teeth like Pearl: Her lovely Chin admits of no Exception: And the snowy Whiteness of her Neck and milky Breasts, doth make the purest Lillies die with Paleness.

Her other Parts, from vulgar Eyes conceal'd,
Must at Love's Altar only be reveal'd.

She is in brief, the Epitomy of Sweetness, and such an Abstract of united Charms, that he must needs be happy who possesses her: But more particularly she is all Virtue. To dwell with her, is to inhabit with the Graces, for she is Nature's Store-house of all Excellencies: The Treasures of Grace and Nature were exhausted, to render her the Compleat Quintessence of all Perfection.

An exact Description of a compleat Beauty.

HER curling Locks like liquid Amber seems; and Her Forehead is a spacious Promontory, wherein a thousand several Graces move.

Her Eyes are two Diamonds inchas'd in Gold, which dart continual Lightning thro' the Skies.

Her Nose is plac'd i'th' Golden Mean, betwixt the two Extreams of either swelling Cheek; and is the Arbitrator of the Eyes, lest they should go together by the Ears.

Her Cheeks are like the pureſt Lawn ſpread upon bluſhing Roſes.

Her Lips are like two ſwelling Welts of Coral, which ſmiling ſhews two Rows of Orient Gems.

Her Smiles are of ſo ſovereign a Virtue, they are able to revive a dying Lover.

Her Breath is ſweeter than Arabian Spices; the Phœnix's Neſt comes ſhort of her Perfumes.

Her Voice is ſo melodious, the Spheres themſelves do ſcarce make better Muſick.

Her dimpled Chin is of ſo fine a Make, *Zoilus* himſelf has nothing to find Fault with.

Her Neck in Whiteneſs doth far exceed the Down of Swans, or Winter's driven Snow.

Her Breaſts are like two ſwelling Mounts of Ivory, betwixt which a thouſand little *Cupid*'s lie: They are ſofter far than Tufts of unwrought Silk; a Bank of Snow overſpread with Violets.

Her Hands are Nature's Handmaids, where White and Azure always ſit enthron'd, and are compos'd of enamell'd Work.

Her Belly does contain a ſecret Treaſure,
Which he that finds, meets with Delight and Pleaſure.

Her Thighs are two Alabaſter Rocks, the curious and well-proportion'd Columns that do uphold this beauteous Frame of Nature.

Her Legs are *Cupid*'s Columns, and are far ſtraighter than the Thighs of *Jove*.

Her Feet are *Cupid*'s Pedeſtals, the Baſis of Love's Manſion; that whereſoever they tread, do print the Farewel to all Beauty.

To preſent a Diamond Ring to his Miſtreſs.

ACcept, dear Madam, of this homely Preſent, which at your Beauty's Shrine I humbly offer: And tho' its Luſtre now looks pale to yours, your wearing it will add more Splendour to it.

Madam, I have firſt in Charge this Kiſs, and then this Letter; The Language ſoon will tell you from what Heart it comes.

To congratulate a Person.

SIR, I do heartily congratulate your Health and Safety.

Madam, *I can without Flattery assure you, Not Wealth to greedy Misers is half so welcome, as you are to me.*

Dear Sir, I'm glad to see you safe return'd: A thousand Joys attend this happy Minute, which once more brings me to the Sight of you.

Your Presence, Madam, dissipates my Fears, and fills me with a Joy I cannot express.

Recommendations.

PRay, Madam, give my Love and Service to your worthy Daughter.

Tell her I love: And if she ask how well?
Tell her that I told you, No Tongue can tell.

Sir, Let him know with how much true Affection and Sincerity I wish him well.

Well-wishing.

MAdam, may there ten thousand Joys still follow you.

Dear Sir, May all those Joys attend you, that may make your Happiness compleat.

May Love and Honour still be your Attendants.

May all your Hopes be turn'd into Fruition, and all the Good you wish for, be your own.

To beg an Excuse.

MAdam, I here implore your Mercy for an unwitting Sin, and hope your Goodness will excuse my Ignorance.

Sir, if I offended, 'twas against my Will: And that, I hope, may plead my just Excuse.

Madam, I hope you will excuse my Fault, because I'm sure 'twas no presumptuous Sin.

Sir, I acknowledge 'twas a great Presumption, but my hearty and sincere Submission will, I hope, procure my Absolution.

Short Returns of Thanks.

MAdam, The Favour I receiv'd is great; but I am so insolvent, that I have nothing to return but Thanks.

Such Favours, Sir, will make me to turn Bankrupt; for hearty Thanks is all that I can return.

Madam, Tho' I have nothing to return for all your Favours, yet I will always readily acknowledge how much I am your Debtor.

Sir, I must own how much I am your Debtor tho' I can never hope to cancel the Obligations you have laid upon me.

Madam, You've made my Gratitude a double Debt.

To recommend one Friend to another.

SIR, The Gentleman is ambitious of the Honour of your Acquaintance; and I assure you, Sir, on his Behalf, you'll find him not unworthy of it:

Sir, I must entreat you to enrol this Gentleman into the List of your Friends; which will be a Kindness as well to yourself, as him, for you will find his Conversation extreamly diverting.

Sir, Having always had a desire to oblidge you, I knew not how to do it better, than by recommending this Gentleman to your Acquaintance.

To give the Time of the Day.

A Happy Day to the Keeper of my Heart.

A happy Morning to the best of Women.

Good-morrow, Madam; May this Morning prove as calm and as serene as your own Breast.

Madam, May all the Sweets of this fair blooming Morning concenter in your Bosom.

Madam, I scarce know how to say Good-night, because methinks the Word implies a Parting.

Dear Madam, I could say Good-night, methinks, until to Morrow Morning.

To

To drink a Health.

SIR, Here's a Health to the fair Mistress of your best Affections.

Sir, here's a good Health to her you most affect.

Madam, here's a good Health to him who has the Honour of your Smiles.

Come, Madam, here's his Health whom you design for happiness.

To the Bride on the Bride Night.

LAdy, May all the Joys of *Hymen's* sacred Bands, this Night attend you.

Dear Mrs. Bride, May all the Joys of Love and Innocence this Night be yours.

Now Mrs. Bride, that we must take our Leave, May you the Confluence of all Joys receive.

To the Bridegroom.

And as for you, Sir, may you storm the Mine Of Love and Joy, and rifle all that's in't.

A Kindness requested.

SIR, 'Tis the Property of a Friend to shew himself Friendly, and this has given me the Boldness to request a Favour from you which I know you too well to think you will deny. It is that you would be pleas'd to, *&c.*

Madam, I have a Suit to you, in which I must take no Denial.

Sir, I have a Request to make you, which, I hope, you won't deny me.

Returns of Thanks.

DEar, Sir, I own your generous Favours, and both Gratitude and Affection commands me to return you Thanks.

Madam, So high a Sense have I of all your Favours, that I could almost wish you were unfortunate, that I might have an Opportunity to shew my Gratitude.

Dear

Dear Sir, The Service you have done me, has made me your eternal Slave.

Sir, The Kindness you have done me, you have done so kindly, that you have made the Obligation double.

Madam, The Favour you have done me is so great, I'm left without all Hopes of ever making you a suitable Return.

Forms of Salutation.

MAdam, I wish you as much Happiness as Love and Beauty can bestow.

Madam, Your Presence shews you are the Lady of this Noble Mansion, and I as such salute you.

Sir, *You are kindly welcome to this homely Cottage; where I can only promise you a hearty Welcome, which must attone for what Deficiencies you meet with here.*

O Madam, call not that an homely Cottage wherein you reside, your Presence will make any Place a Palace.

Wonder not, Madam, that you see me here; 'tis the Acknowledgment I owe you for your Favours, brings me.

To his Mistress going out of Town.

MAdam, Being inform'd that you design e'er long to go into the Country; I, as in Duty bound, am come to wish you a good Journey.

Yes, I intend to take a Journey suddenly, but not before I'd took my Leave of you, Sir.

That, Madam, I believ'd; but I was willing to anticipate of your Favours, and be before-hand with you. But when will your Return again make us all happy?

Sir, *My Return shall be much sooner, could I but think it such a publick Blessing.*

Well, Madam, I hope you will indulge that Favour to me, as in your Absence to permit me to acquaint you how all your Friends in *London* do.

Sir, *You'll oblige me much by such a Letter, and since Kindnesses should be reciprocal, I will endeavour a suitable Return.*

The

The Departure.

Madam, Farewel: Good Fortune ſtill attend you: May no croſs Accident impede your Journey, nor any thing that looks like Diſappointment.

Madam, When Fate ſhall part us from each other, our Souls, in ſpight of Fate ſhall be united, and hold a Correſpondency together.

Sir, Our Separation ſhall but make us long ſo much the more for a Reunion.

Madam, Tho' Seas and Mountains ſeparate our Bodies, it is'nt in the Power of Fate itſelf to keep our Souls aſunder.

Dear Sir, Adieu! May Angels guard you whereſoe'er you go.

Madam, Tho' I muſt go, yet I've the Happineſs to bear your bright Idea in my Breaſt, which, like a Guardian Angel, keeps my Soul from all the rude Attacks of Time and Fortune.

The Return.

WElcome, dear Sir, into her Arms again, who long has mourn'd your Abſence.

Dear Madam, The Joys I now receive by ſeeing you, do more than compenſate for all the Sorrows of your Abſence.

Madam, As after a long time of Clouds and Rain, and diſmal Storms of Wind, which makes the Minds of Men as much diſorder'd as the Seaſon is; at laſt the chearful Sun breaks forth again, and with all-enlivening Beams revives the World, and glads the Heart of every living Mortal: So, Madam, when you had withdrawn yourſelf, my very Soul was fill'd with Clouds and Darkneſs; but at your bleſt Appearance, thus again my Joys return, and give my Soul new Life.

Sir, You may eaſily imagine how great my Joy muſt be at your Return, ſince, 'tis in you that all my Hopes conſiſt.

Madam, My Soul can ſcarce contain itſelf within my Body, ſo full of Joy it is to ſee you here again.

Sir, I am glad to ſee you here again; but infinitely more, to ſee you mine.

Mad-

Madam, 'Tis that which compleats all my Joys, and is the Full Fruition of my Happiness. For to see much Goodness, and yet to have no Interest in it, would make me more miserable.

The Lover's Trial.

Madam, There may perhaps be other Lovers, whose Love will scarce endure the Test, but the least Fire of your Disdain, Neglect or Scorn, will melt it down to nothing: But 'tis not so with me; my Love's right Gold, and will endure the Touch-stone. Nay, should you bring it to the fiery Trial, not the least Grain of it would melt away; but it would still retain its solid Worth.

Sir, 'Tis so easy a matter to talk of Love, and so hard a Thing to find a sincere Lover, that there's no trusting without Trial: And when we come to that, there's very few that will abide the Test.

Pray *Madam*, what, in your Opinion, would be a sufficient Test of the Sincerity of a Lover's sincere Affection?

Why Truly, Sir, I do believe, That Man that Loves in spite of Hatred, Absence, or Disdain, or even without a Prospect of being ever belov'd again; and yet continues to love on: This Man does in my Judgment merit the Name of a true Lover.

The Man that stands the Test of such a Trial,
Is a true Lover without all Denial.

Assurance demanded.

Dear Madam, It is now high time (after all the Proofs I have given you of my Affection) to demand some Assurance of yours: For having endeavoured to promote your Felicity as far as I am able, why shou'd not you be as forward to promote mine, when with the speaking of a few Words you may do it?

Wou'd you, *Sir*, have me break in upon the Rules of modesty, one of the most peculiar Graces belonging to our Sex only to satisfy your Humour? for it can be no more, since I have told you I have no Aversion for you, and *you find*

daily

I admit of your Addresses: All the Assurance therefor that I'll give you, shall be this: That until I meet yo at the Church, and am oblig'd to tell the Parson, I'll ne ver own I love you.

Madam, I am satisfy'd: You've said as much as desire to ask: But till you meet me there, I canno think my Happiness compleat. Yet I agree with you:

The Man that asks what's fit to be deny'd,
Is worthy to remain unsatisfy'd.

The Lover satisfy'd.

Madam, Your Beauty first begot in me Desires to be made happy in the Possession of the Owner of it: But when I saw that your fair Face was but the Index of your fairer Mind, I did not only like, but love. But, O the great Disquietness that Love created me! I lov'd, but could scarce hope to be belov'd again: A thousand, thousand Fears disturb'd my Rest, and kept me Waking many a tedious Night. What dismal Horrors seiz'd upon my Soul, when I but thought that you might be another's! O Heavens! cry'd I: And must I be depriv'd of her, whose Love can only save my Life! Oft I design'd to tell you of my Passion; as oft my Fears of a Denial from you, plac'd a strong Padlock on my Tongue, and lock'd my Lips up in perpetual Silence: But still my Love with greater Fierceness burn'd: At last, cry'd I, By Heavens, I'll try my Fate; whoe'er says nay: Tho' Hills were set on Hills, and Seas met Seas to stop me, I would go thro' and tell my cruel fair, how much I love her: I did, and 'twas in a propitious Hour: And now those Hurricanes of Doubts and Fears, and all the dire Despairs of Love are past; and I have now that Satisfaction which once I durst not hope: For which I shall for ever be oblig'd to those blest'd Lips of yours that made me Happy.

Sir, *I am glad that I have made you happy; and will acquaint you now ingeniously, I made myself at the same time happy too. And my Flame was full as great as yours, but I was forc'd to keep it in, and smother it; which made it burn more fiercely: But when I found yo*

lov'd reciprocally, I found 'twas then high time to put an End to both our Sufferings. And as our Sufferings then, so now our Joys, I hope, are equal, and we both are pleas'd.

Madam, You still oblige me more and more; and every Accent of your charming Lips, adds to my Joy. And since you're satisfy'd as well as I, let's seal our Satisfaction with this Kiss, and live and love for ever.

To introduce a Stranger into Company.

Gentlemen and Ladies, It is from the Knowledge I have of your Goodness and Generosity, that I have thus presum'd to introduce a Stranger, though my Friend, into your Company: In whose Behalf I only say——

Company, *You need say nothing, Sir, that he's your Friend, his Character's enough to recommend him.*

Stranger, I am oblig'd to you Gentlemen for my Admittance: I had not been so rude, but that my Friend persuaded me to believe this which you have verified; to wit, that you have Generosity enough to pardon my Intrusion. And I must say, the Honour you do me for his sake, adds to the Obligation. And as for these Ladies, I have so great a one for the fair Sex, that if they'll honour me with the Favour of their Conversation, I will endeavour so to demean myself, as not to procure their Aversion, if I can get no Interest in their Affection.

Ladies, *You need not, Sir, make any Apologies to us for your Admittance: And we do already assure you, you are in no Danger of being our Aversion; but you will find it no hard Matter to get an Interest in our Affection.*

Stranger, Ladies, you accumulate so many undeserved Favours upon me, that I can do no less than pay you an eternal Gratitude. But it is my Unhappiness I have been oblig'd by so many, that I can never make a suitable Return.

Ladies, *Sir, the Honour of your Conversation is a sufficient Return for all the Civilities that we can pay you.*

Pleasant and Delightful Dialogues.

The Wedding Night.

THE Bride and Bridegroom both were gone to Bed,
Expecting each to lose their Maidenhead;
Th' Stocking being flung, and the Sack-posset eat,
Now Bride and Bridegroom must each other treat.
All being withdrawn, and left them to their Rest,
The Bridegroom thus to's Bride his Mind exprest: [Mint
Brideg.] 'Tis now, my Dear, high time to storm the
Of Love and Joy, and rifle all that's in't.
Brid.] No my dear Spouse, you'll find me far more tender,
You shall not need to Storm, for I'll surrender;
For since i'th' Temple my Consent I've shown,
The Pleasures I can yield you are your own.
Brid.] Since you will be kind to yield up all,
I'll quickly make my Joys reciprocal:
And not to lose more Time, I'll now begin,
If you'll be Pilot, and conduct me in?
Brid.] I will, but this Request must granted be,
Deal gently; and then leave the rest to me. [der,
Brideg.] Fear not, my Dear, my Wits are not so flen-
To use with Roughness One that's young and tender.
But thus agreed, they both were soon possest
Of Joys too great, too vast to be exprest.

The Lover in Despair.

Thomas, WHY how now, Roger! Your looks are melancholly and disturb'd: I prithee what's the Matter?
Roger, Why I am wondrous Ill.
Th. I am sorry for that, Roger, for that's not well.
Rog. Well! no, 'tis far from well.
Th. But prithee, what is't ails thee?
Rog. Why —— I am —— a Fool, I think —— I know not what I am.
Th. Come, I'll tell thee what thou art: Thou art in Love, I believe.
Rog. Troth, Neither better nor worse, Thomas;

Love.

Love, cruel Love's the Cause of all my Tears!

Th. Unhappy he in whose Power appears.
Yet don't cast thyself down about it. Prithee who 's't that is the Object of thy Love? Perhaps she may love thee again; and then all will be well in the Conclusion.

Rog. *Ah,* Thomas! *That's the Cause of all my Pain,*
I love where I've no Hopes of Love again.

Th. Don't Despair, *Roger*, for you know
Continual Dropping makes a Stone to yield;
And he that holds out longest gains the Field;
Thy constant Love and Service at last may overcome her

Rog. *Ah never,* Thomas!
For still the more I pay profound Respect,
My slighted Service finds the more Neglect;
And she not pitying my forlorn Estate,
Can find no easier Object of her Hate.

Th. If she be so Ambitious, and so Proud, withdraw thy Heart from such a hopeless Love.

Rog. *Alas! Ambitious as she is, I find*
No other Passion can divert her Mind.

Th. Why I think, *Roger*, thy Person and thy Parts may recommend thee to the best Yeoman's Daughter in the County? And therefore prithee tell me who this fair One is; perhaps I may be serviceable to thee.

Rog. *I will tell thee, tho' I doubt thou canst not help me; it is fair* Lydia Highlook, *the wealthy Grazier's Daughter that lives at* Newtown-end.

Th. Nay, then there's little Hopes, for she I know is already engag'd to a young Gentleman that's desparately in Love with her.

Rog. *If it be so, ye Fates, then let me crave*
The last Relief despairing Lovers have:
May Grief destroy me; and fair Lydia *find*
A Victim for her ambitious Mind.

Courtship by Proxy, in the behalf of a Friend.

Alexis. LAurinda, your most humble Servant; may your best Wishes crown your Happiness.

Laurinda. *I am obliged to ye, Sir, for your kind Wishes. But have you any Business with me?*

Alex. Not of my own, I han't ——

Laur. *Have you any of others?*

Alex. Yes —— I have *Damon*'s Service to present t'ye.

Laur. *His Service; Why, what News with him, I pray?*

Alex. Why he has a mind to be your humble Servant, and come a courting to you.

Laur. *He come a courting to me!*

Alex. Yes he: And let me tell you, Madam, if Worth and Honour be of any Value, and true Affection be to be regarded, then *Damon* is a Swain worthy the Love of any Nymph in all *Sicilia*.

Laur. *'Tis pity, Sir, the pains you take to plead for* Damon, *should be all in vain.*

Alex. If 'tis in vain, 'tis your Fault only, Madam, *Damon*'s sincere Affection would meet with a more suitable Return from any other Virgin than yourself. I would not therefore have you slight him, Madam, for he wants nothing that may recommend him to a Lady's Favour.

Laur. *I am sorry he can't say so much himself, he has all those Qualities you speak of, surely he knows himself best how to tell his Story.*

Alex. Another's Story he can better tell:
He could say more, did he not love so well;
In deepest Streams but little Noise is made,
When shallow Waters do our Ears invade.

Laur. *What you have said I should have liked much better, had it been on your Account, not* Damon's.
Wooing by Proxy seldom does prevail:
Give me the Man knows how to tell his Tale.

A Gentleman dissuades a Lady from Marrying one with whom she is in Love.

Pedro. MAdam, the good Intentions with which I am come to wait upon you, will, I hope, attone for my Boldness: But that you may not be altogether ignorant of me, know I am a Friend of *Amyntor*'s.

Evadne. That Name alone, Sir, is sufficient to bespeak your welcome here.

Ped. Have you then such a Great Respect for him?

Evad. *Yes, Sir, I have, and have great reaſon for it.*

Ped. I hope, Madam, you have not entertain'd him as a Lover.

Evad. *Yes, Sir, I have, and have given him my Promiſe too, to marry him.*

Ped. Then, Madam, I am ſorry that I muſt tell you, you are ruin'd, eſpecially if you proceed; but if you'll take my Counſel, retreat in time, and ſo prevent the fatal Conſequence of ſuch a Marriage.

Evad. *Pray, Sir, in what Reſpect is it, that this will prove ſo fatal?*

Ped. Why, Madam, he is involved ſo much in Debt, that all he is worth in the World will never pay it. And all his Creditors is only waiting till he has married you, that out of your Eſtate, they may receive their Debts.

Evad. *If this be all, Sir, 'tis to me an Argument that I ſhould marry him ſo much the ſooner, that ſo he may be freed from all ſuch Harpies. If my Eſtate will clear him, I am ſatisfied. But pray, Sir, why ſhould you that are his Friend (or would at leaſt be thought ſo) be ſo licitous to ruin him, and to prevent the Ruin of myſelf that am a Stranger to you?*

Ped. Why truly, Madam, though I called him Friend, he ſcarce deſerves the Name: But for yourſelf, I have a great Honour for you, and would do more to ſerve you, than I am able to expreſs.

Evad. *Would you be willing, Sir, to court me, if I would give you ſome Encouragement?*

Ped. Yes, truly Madam, would I, for I have a very great Affection for you.

Evad. *Truly Sir, that is more than I have for you, or ever ſhall:*

I ne'er ſhall love the Man that's falſe to's Friend,
How great ſoe're a Paſſion he pretend.

The Fantaſtick Wooer.

Little-love. DEar Widow, what do'ſt think of me?
Won't I ſerve, think ye?
Wou'd-be-wed, *Yes, to make a Cuckold of,*
at the beſt.

Lit. Well, that's something however: But why must I be made a Cuckold on?

Wou'd-b. *Why, if it be your Fortune, you know your Wife cannot help it.*

Lit. If she cannot help it, who can help it then?

Wou'd-b. *Why, Nobody, because it is your Fortune.*

Lit. What if I should marry you? Wou'd you make me a Cuckold?

Wou'd-b. *If it be your Fortune, I must do it.*

Lit. But why should it be my Fortune any more than another's?

Wou'd-b. *It is not your Fortune any more than another's, for there will be a great many Cuckolds in the World besides you, when you are one.*

Lit. Well, Widow, I will have a Wife, and I like you as well as any Body; but you must promise not to make me a Cuckold; and then I shall be satisfied.

Wou'd-b. *Look ye, thus far I'll promise you, I won't make ye one, if it be not your Fortune.*

Lit. That is pretty fair too; but how if it should be my Fortune?

Wou'd-b. *Why then you must be a Cuckold, and I can not help it.*

Lit. Nay, it is no great matter, I think; But only to pointed at, and to hear Men say, *There goes a Cuckold*, that I do not like.

Wou'd-b. *As to that, if you marry me, I'll prevent it; for if I make you a Cuckold, you shall know it, and if you see me do it, you must be contented, and take no Notice of it; and then if the World should know it, you won't be called a Cuckold, but a Wittal.*

Lit. Why, this will do as well as can be. For being (as you know) but *Little-love* to be made a *Wittal*, or *Wittwife*, will make amends for it. Well, dear Widow, I am fully agreed.

I will no Cuckold, but a Wittal be;
And be contensed, whatso'er I see.

The

Dermot. ARra, dear Joy, now the Deevil tauk me, but I am glad to mauk ſee upon dee.

Sheely. *Aboo*, Dermot! *what's dee matter now?*

Der. Matter! By my Shoul, I have ſomewhat to mauk tell upon dee, *Sheely*,

Sh. *Arra*, Dermot, *what iſh it?*

Der. By my Shoul *Sheely*, I be deſperately in Love wid ye, and I am come to mauk Courtſhip upon dee.

Sh. *Well, but how will you make Courtſhip upon me*, Dermot?

Der. Aboo, *Sheely!* Let me alone for dat, for I be p'aguy cunning; I have learnt dat long enough, ver Nein.

Sh. *But have ye?*

Der. Yes, by my Shoul, agrah: And I will tell you what I will do, when I ſhall mauk Courtſhip upon dee.

Sh. *Arra, dear Joy*, Dermot, *let me hear it.*

Der By my Shoul ſhall you: Firſt I ſhall come and mauk Buſh upon de Fauſh dea, I ſhall mauk a great Leg, and mauk Scrap with my Foot: I ſhall ſay, Arra, dear *Sheely*, I am de humble Slave.

Sh. *Arra*, Dermot! *But where did you learn all this?*

Der. I have been at the Court, and I did ſee Duke *Jamee*, and de Dutcheſs, and de oder great Ladies and de Lords, and by my Shoul, I did mauk Obſerve upon what they did ſay.

Sh. *Arra*, Dermot! *But when will you mauk diſh Courtſhip upon me?*

Der. Aboo, *Sheely!* By my Goſſip's Hand, I ha' been about it diſh while; and, do you ſay when?

Sh. *By my Shoul, dear Joy, I did know nothing of de matter; for I did never hear ſuch fine, Arra, what you did call it, Co, Co, Courtſhip, make upon any be, ore. But you ſhall have all my Buff and my Potato Garden too, and my Fader's great Bull-ram.*

Der. Now de Devil confound me, *Sheely*, but I do love dee deerly.

Have *Sheely*, Ram, the Potato-garden too.

Deel tauk me, what more could St. *Patrick* do?

Sh. *Arra, Lau mun horra a Chreeſt, de Potato ſhall not be all; but I ſhall get you good Bonny clabber and Mulla hawn.*

Der. Aboo boo, *Sheely!* Not Shaint *Leonard* himſelf, nor de Virgin *Maury* neider, will be half ſo rich as *Dermot*, agrah.

Down-right Wooing between Roger *and* Nell.

Roger. WHat honeſt *Nell?* well met 'Eſaith: Troth I am glad to ſee thee: I could not have met one that I longed to ſee more: For I have ſomething to ſay to thee.

Nell. *Why truly*, Roger, *I am glad to ſee you too; for I think I ha'nt ſeen you ſince we were at our Wake. Pray how does* Dorothy *and* Margaret *do?*

Rog. Why Feckins I know not how they do; for I mind neither *Margery*, nor *Dorothy*, nor *Joan*, nor none of 'em, not I.

Nell. *But why ſo* Roger?

Rog. Why ſo? Why, becauſe I don't care for 'em.

Nell. *Ah! but you wou'd care for 'em*, Roger, *if you were in Love.*

Rog. Why, I am in Love, and woundily too, for all that; but 'tis with none of them.

Nell. *No, with none of them: pray who then?*

Rog. Shall I tell you the Truth?

Nell. *Ay, by all means.*

Rog. Why then Faith and Troth, honeſt *Nell*, 'tis e'en with thy own ſelf.

Nell. *You do but jeſt*, Roger, *I am ſure: only you'd make a Fool on me, and then expoſe me.*

Rog. Make a Fool of a Fart's-end, won't I? Look ye, *Nell*, I am for none of your Fiddle-come-faddles, nor Shitten-come-ſhites, not I, I am down-right *Roger*: If you love me, and will have me, tell me ſo, and don't make many Words on't; for that won't fill a Buſhel.

Nell. *Why, you wou'dnt have me ſay Ay, before I am aſk'd the Queſtion, would ye?*

Rog. No, not before you are ask'd the Question, for I have ask'd you already; or if you won't take that for asking, I ask you now, *Nell*, wilt have me for thy Husband, or no?

Nell. *Why you Wou'dn't have me say Ay, at the first Sute?*

Rog. Sure but I would: For I don't love long Wooing: Look ye, *Nell*, I am in Earnest; if thee wilt have me for thy Husband, I'll have thee for my Wife; but if thou wilt not have me, why then ——

Nell. *What then?*

Rog. Why then I must see for somebody else that will. —— Tho' I confess I love thee better than another, and so I'd rather thee'dst have me. And therefore, prithee *Nell*, resolve me quickly.

Nell. *Why truly* Roger, *I thought at first thee hadst been in Jest, But seeing thou art in Earnest, I'll e'en be in Earnest too: And therefore without any more ado, if thou art willing to take me for thy Wife, I am willing to take thee for my Husband.*

Rog. Why now thou hast won my Heart, Girl; and here's a hearty Buss to confirm it. Take thee, quoth-a? Yes, in troth, *Nelly*, I'll take thee for better for worse: Thee art mine, with all thy Faults what'ere they be.

Nell. *And so I take you,* Roger; *and here's another Buss, to confirm it on my side.*

Rog. Grammarcy Girl: This is downright Wooing.

You see in a few Words we're both agreed;
Now let's to Church and marry'd be with speed.

The Sorrowful Widow.

Dryboots alone. THis want of Money, is a plaguy Thing! It makes me scratch, ev'n where it does'nt itch: Well, since it is so, I think I must e'en marry: There's the Widow *Abigal*, if I mistake not wants a Husband as much as I do Money: Besides, I promis'd when her Husband dy'd, I'd have her. 'Tis true, I never intended it; but now Necessity compels me; for I want Money, and have no other way to get any, so that I must have her in my own Defence. And see where she comes, talking to herself, I'll stand aside, and hear what she says.

Abigal alone. *Alas, alas, was ever any Woman born under such unhappy Stars as I am: My Husband has been dead a whole Fortnight, and I have had never a Suitor all that while; and yet I want no Money* ——

(*Dryb.* Aside, I am glad to hear the News; however, I intend to be with her presently)

——— *And my Glass tells me, nor no Beauty neither. Why then should I be thus neglected? There's* Dryboors *promis'd that he'd have me when my Husband dy'd, yet never comes to make me the least Offer.*

Dryb. Aside, now is the time for me to attack her, [*discovers himself*] Widow *Abigal*, I am your très humble Servant.

Abig. *How! Mr.* Dryboors *here! I see you make good the old Proverb.*

Dryb. What Proverb do you mean Widow?

Abig. *Why think ye of the Devil, and he is at hand; for I was just thinking of you?*

Dryb. I will warrant you was thinking I was very backward in making good my Word.

Abig. *What Word do ye mean?*

Dryb. Why the Promise that I made to have you when your Husband dyed.

Abig. *Have me do ye say? You must know first whether you shall or no.*

Dryb. I make no question of that, Widow: But I was willing to allow you the modest time of Mourning, before I asked you the Question.

Abig. *What Question, prithee?*

Dryb. Why, whether you'd have me or not?

Abig. *You are very hasty with your Question, methinks?*

Dryb. I'm sure your Heart gives your Tongue the lye.

(*Abig.* Aside. *O my Conscience, I think the Man is a Witch* ——)

—— But to let that pass: Come, Widow, will you have me or not?

Abig. *Will you promise to be a good Husband, if I should?*

Dryb. That I will, I'll promise: Besides, I'll tell you my Faults before hand, unless it be one. And that I must conceal.

Abig.

Abig. *Nay, conceal nothing? Let me know all, or I'll have nothing to do with you.*

Dryb. Will you promise to have me then?

Abig. *If you tell me all, I will.*

Dryb. Why then I will tell you: What I was willing to conceal is this, I have got nothing.

Abig. *No matter for that: I have enough to maintain us both as long as we live.*

Dryb. You mistake me, Widow, I met with a Misfortune in the Wars, so that I am not as other Men are.

Abig. *O wicked Man as thou art, thou wou'dst offer to undo a poor Widow so! As to be marry'd to me, when thou art in such a Condition.*

Dryb. Why, won't you have me then?

Abig. *No by my Troth won't I: d'ye think I'll marry a Rigil?*

Dryb. Why, I thought you hadn't matter'd those things?

Abig. *No more I don't: But tho' I care not whether ever I make use on't, yet I love always to have it in the House.*

Dryb. And so thee shalt, Widow; for I only said that, I did to try it what you'd say. And if you doubt me, I'll give you ocular Demonstration before-hand.

Abig. *No, that don't need; I can take your Word without ocular Demonstration.*

Dryb. Then 'tis a Match, I hope.

Abig. *Yes, yes, it must be so.*

Dryb. Why then I see, 'midst of a Widow's Grief
A brisk young Husband is a strange Relief.

Certain Edicts from a Parliament in Utopia, &c.

Imprimis, HE that hath no other Worth to commend him, than a good Suit of Cloaths, shall not dare to woo'e a Lady in his own Behalf, but shall be al'ow'd to carry the Hieroglyphick of his Friend's affection.

Item, That no foul'd-fac'd Lady shall rail on her that is fairer, because she is; nor seek by blank Calumniation to darken her Fame, unless she be her Co-rival.

Item, That no Man may entitle himself by the matchless Name of a Friend, that loves upon Condition, unless he be a School-master.

Item, That no Lady, which modestly keeps her House for want of good Clothes to visit her Gossips, shall profess Contempt of the World's Vanity, unless she see no hope of the Tide's returning.

Item, That no Bankrupt Knight, that to set up Shop again, becomes Parasite or Buffoon to some great Lord, shall ever after swear by his honour; but by his Knighthood he may.

Item, That no Lady that useth to paint, shall find Fault with her Painter, that hath not counterfeited her Picture far enough, unless she will acknowledge herself to be the better Counterfeiter.

Item, That no Man, whose vain Love hath been rejected by a virtuous Lady, shall report that he hath refus'd and cast her off; unless he will take the Name of base lying Fellow, by the next assailant so rejected, without any further Quarrel.

Item, That no Lady shall court her Looking-glass, past one Hour in a Day, unless she profess to be an Engineer.

Item, That no Quarter-waiter shall feed on Cheese three Quarters of a Year to feast on Sattin one Quarter, without *Galen*'s Advice, and the Apothecary's Bill to be written by a Taylor.

Item, That Wench that is over-enamour'd with herself, and thinks all others so too, shall be bound to carry a Burthen of Birdlime on her Back, and spin at a Barn-door to catch Foo's.

Item, He that sweareth when he loseth his Money at Dice, shall challenge his Damnation by the Way of Purchase.

Item, No Lady that silently simpereth for Want of Wit, shall be call'd modest.

Item, No Fellow that begins to argue with a Woman, and wants Wit to encounter her, shall think he hath redeem'd his Credit, by putting her to Silence with some lascivious Discourse, unless he wear White for *Winter*, and Green for *Summer*.

Item

Item, No Woman that remaineth constant for Want of Assault, shall be called chaste.

Item, He that professeth virtuous Love to a Woman, and gives ground when his Vanity is rejected, shall have his Bells cut off, and fly for a Haggard.

Item, She that respecteth the good Opinion of others, before the Being of Good in herself, shall not refuse the Name of an Hypocrite; and she that employs all her time in working Trappings for herself, the Name of Spider; and she that sets the first Quest of Enquiry amongst her Gossips for new Fashions, shall not refuse a Stitcher for her second Husband.

Item, He that hath reported a Lady to be virtuous, for the which he professeth to love her, yet under-hand commenceth a base Suit, and is disdained: shall not on this Blow which his own Vice hath given him, out of Policy, rail suddenly on her, for fear he be noted for a vicious Fool; but to his Friend in private he may say, that his Judgment was blinded by her cunning Disguise, and that he finds her wavering in Goodness, and in time he shall openly profess to rail on her; but with such a Modesty forsooth, as if he were loth to bring his Judgment into question; nor would he do it, but that he prefers Truth even out of his own Reach.

Paradoxes as they were spoken in a Mask.

Masculine.

1. HE cannot be a Cuckold that wears a Gregorian; for a Peruke cannot fit such a Head. 2. A Knight of the long Robe is more honourable than a Knight made in the Field; for Furs are dearer than Spurs. 3. A Drunkard is a good Philosopher, for he thinks aright, the World goes round. 4. The Devil cannot take Tobacco through his Nose; for St. *Dunstan* feared up that with his Tongs. 5. A Shoemaker is the fittest Man in the Parish to make a Constable, for he (*virtute Officii*) may put a Man into the Stocks, and ease him at last. 6. A Prisoner is the best Fencer, for he ever lies at a close Ward. 7. An elder Brother may be a

wise Man, for he hath wherewithal to purchase Experience at any rate. 8. Burgomasters ought not to wear Furr Gowns at *Midsummer*, for they may so bring in the Sweating Sickness. 9. A Cut-purse is the surest Trade, for his Work's no sooner done, but his Money is in his hand.

Feminine.] It is better to marry a Widow than a maid, for *Causa patet.* 2. Down-right Language is the best to win a Woman, for Plain-dealing is a Jewel, and there is no Lady but desires to have her. 3. If a Woman with Child longs to lie with another Man, her Husband must consent, for if he will not, she will do it without him. 4. A painted Lady best fits a Captain, for so both may fight under Colours. 5. Rich Widows were ordained for young Brothers, for they being born to no Lands, must plough in another Man's Ground. 6. 'Tis dangerous to marry a Widow, for she has cast her Rider. 7. 'Tis good for a young Popish Wench to marry an old Man, for she shall be sure to keep all Fasting-nights. 8. A dangerous Secret is safely kept in a Woman's Bosom, for no wise Man will search for it there. 9. A Woman of Learning and Tongues, is an admirable Creature, for a Starling that can speak is a Present for a Queen. 10. A great Lady should not wear her own hair, for that is too mean, as a Coat of her own Spinning. 11. A fair Woman's Neck should always stand awry, for so she looks, as if she looks for a Kiss. 12. Women love Fish better than Flesh, for they will have Plaice whatsoever they pay for it.

Neuter.] 1. A Usurer is the best Christian, for *Quantum Nummorum in Arca tantum habit, & Fidei.* 2. The best Bodies should wear the meanest habits, for painted Cloaths were made to hide bare Walls. 2. It is better to be a Beggar than to be a Merchant; for all the World lies open to his Traffick, and yet he pays no Custom. 4. 'Tis more safe to be drunk with the hop, than with the Grape, for a Man should be more inward with his Country-man, than with a Stranger. 5. A Man deep in Debt, should be as deep in Drink, for *Bacchus* cancels all manner of Obligations. 6. Play-houses are more necessary in a well govern'd Common-wealth, than

Schools; for Men are better taught by Example, than Precept. 7. Taverns are more requisite in a Country than Academies; for it is better that the Multitude were Loving than Learned. 8. A Tobacco-shop and a Bawdy-house are Co-incidents; for Smoak is not without fire. 9. Wealth is better than Wit; for few Poets have had the Fortune to be chosen Aldermen. 10. Marriage frees a Man from Care; for then his Wife takes all upon her. 11. A Kennel of hounds is the best Consort; for they need no tuning from Morning to Night. 12. The Court makes better Scholars than the Universities; for when the King vouchsafes to be a Teacher, every Man blushes to be a Non-proficient. 13. A nimble Page is more useful for a Lady than a long Gentleman-usher; for a Sparrow is more active than a bald Buzzard. 14. 'Tis better to be a Coward than a Captain; for a Goose lives longer than a Cock of the Game.

News from any Whence.

News from Bedlam *in* Morefields.

THat this is the best Place to speak Treason in, for they're never called to an Account for it: That sober People are often brought thither to be made mad; and mad People turn'd out, as soon as they come to be sober. That *Bedlam* is the greatest Bawdy-house in the Kingdom; and that which was built for an Hospital for mad Folks, is now made a Rendezvous for Rogues and Whores. That the best Way to cheat a Man out of his Estate, is to send him to *Bedlam*; and when he comes there, if he be'nt mad, they'll make him so. That in *Bedlam* 'tis to no purpose to speak Truth, for no Man will believe him if he does.

News from the Country.

THat covetous rich Farmers pray more for dear Years, than for fruitful Seasons; and had rather give their Corn to the hogs, than sell it at an under rate. That the King gives rich Men a Commission for the Peace, and their Clerks make 'em Justices; that there's ma-

many Mayors of Country Corporations, that understand no more than a Horse. That some Men that are for inclosing their Grounds, let their Wives lie common. And those that are careful to manure their Land, will bring up their Children without Manners. That in many a Man's House the Woman rules the Roast, and the grey Mare proves the better Horse.

News from on Shipboard.

THat a Man isn't fit to be Commander of a Ship, that does'nt know how to govern himself. That the Cause why so many of our Ships are taken, is, because the Captains know better how to swear, than to fight; and to domineer over the Seamen, than to give such Orders as are necessary. That Fresh-water Soldiers seldom make good Seamen. That there's no Men earn their Money more hardly, and spend it more freely, than Seamen. That the Sea and the Gallows are so near a Kin, that neither of 'em refuse any Man. That whoever was born to be hanged, shall never be drowned.

From the City of Affection, *in the Island of* Passion, *the* 1st *of the Month* Assignation.

A Vessel lately arrived from the Cape of *Good-hope*, brings Advice, That the Inhabitants were up in Arms in the City of *Affection*, which is the chief City of the Island, and that they had taken and destroyed the Citadel of Reason, and demolished all the Fortifications thereof, and constrain'd the Sieur *de la Prudentia* to retreat into the Fortress of *Suspicion*; that the Female Sex had also follow'd the Example of their Husbands, and besieged the Fortress in which the Governour had retreated, had attack'd him so furiously, that they had obliged him to capitulate, and which is a more fatal Mischief, had caused him to erace the Fortress of *Virtue*, a noble Structure, and of great Antiquity, and were about to build another upon the Platform of *Vice*, after a Model of their own making; which portends a general Desolation in all those Parts.

From the Metropolis of Beauty, 20th *of the Month of* Obligation.

THe Assembly of the States sat down the 5th of this Instant, at which, the Sieur *Chit-chat*; the President, made a very florid Harangue, in a most Patheticke and Eloquent Stile: Upon which Don *Finesso* returned him an Answer extreamly to his Satisfaction; and engaged him that the Assembly should raise him two Millions of glances for the total subduing of rebellious hearts; Besides a Regiment of killing Charms, that should be all Volunteers in the Brigade of Love. And some there are that report, That before the Assembly rose, the President *Chit-chat* will erect an Office of *Billet Deux*, by means whereof a Tax of five hundred Kisses a Day will be able to maintain a thousand Lips, which are to reinforce the Garrison.

From the Dutchy of Despair, *the* 12th *of the Month* Forsaken.

THis Country is all in an Uproar upon the surprizing Match of the great Generalissimo *Interessonio*, which over-spread all the Country with an Army of sixty thousand *Dallilances*, twenty thousand *Transports*, and ten thousand *Charms*: Prince *Lovely* follows him at the heels, with a separate Body of *Strong-desires*; to make up which, he has made great Detachments out of the Garrisons of *Assiduity*, *Diligence*, *Obligation*, and several others; having taken all the ablest Forces out of the Territories of *Merit*, *Worth* and *Beauty*, and abandon'd them to the Infidels, who made themselves Masters of them; which put the whole Dutchy into the greatest Despair imaginable.

From the Camp before the Castle of Cruelty, *the* 16th *of the Month* Hopeless.

THe Besieged find Work enough for the Besieger, and lately made a vigorous Sally with above a hundred and fifty provok'd Looks, and the 14th at Night, they levelled the Enemies Works, and cut off seven hundred

dred of their beſt Veteranes, and nailed up three great Pieces of Cannon call'd Heart breaking Sighs. But two Nights after, Brigadier *Fearleſs*, and Colonel *Leadwel* mounting the Guard, attacked the half-moon of *Reſolution* with ſuch a reſtleſs Fury, that they defeated the *Diſdains* that defended it, forcing them into the Caſtle helter skelter, playing upon them at the ſame time from a Battery of *Sower Faces* and *Ill-Looks*, that carried each eight Pound Balls of Silver: The Effects of which was, that they not only made a great Breach, but alſo forc'd the Caſtle to Capitulate: Whereupon *Greatgift*, the Maſter, and *Preſentwell* the chief Burgher, were ſent to the Beſiegers to treat about the Articles of Surrender.

From the Publick of Gladneſs, *the* 2d *of the Month* Mirth.

THe Senate at their laſt Seſſions decreed the pulling down and eraſing the Fortreſs of *Shame*, which was built by the Princeſs *Modeſty* to defend the City. They alſo publiſh'd an order by which the princeſs was oblig'd to quit and leave the Territories of the Republick in forty eight hours, as ſhe wou'd avoid the Inſults of *Wanton Embraces*, and *Laſcivious Actions*. And at the ſame time they iſſued forth a Proclamation that all the Inhabitants, with *Huzza's* and *Joviality* ſhould be ready with all their beſt Accoutrements of *Jeſts*, *Jokes*, *merry Songs*, *and Catches*, to entertain General *Good-fellowſhip*, who intended to make his publick Entry on the Feſtival of St. *Monday*, about three of the Clock in the Afternoon: Of all which, they were not to fail at their Peril.

From the fortreſs of Diſdain, *the* 2 *of the month* Neutrality.

THis Fortreſs has lately been taken by the Marqueſs of *Quality*; the Manner thus: He ſent 3000 Reſpects under the Command of Captain *Fair Offers*, and poſted them upon a riſing Ground over-againſt the Fortreſs; But theſe Forces, tho' they were deſigned to attack the Place, yet there were ſuch inceſſant Vollies of Rebuffs and Storms fir'd from the Fortreſs, that the Captain was forc'd to retire, having loſt two of his beſt Officers, *Faſhwel* and *Fearnought*, in the Attack; whoſe deaths

were greatly lamented. The Marquess perceiving this, came to his Relief, and finding a Way to hold a Correspondence with one that was an Intimate of Monsieur *Ambition's*, the Governor, he had notice given him by him, to be ready for the onset upon the first Signal, which he told him should be a great Fire in the Center of the Place: which the Marquess observing, made so violent an Attack on the Gate call'd *Good-liking*, that he immediately carried it; and so giving entrance to the rest of the Besiegers, he took the Castle by Assault. This unexpected surprizal, made the Lady *Disdain* (that if possible, she might repair the loss) send Messengers to Count *Matrimony*, to come and take Possession of the Place, promising to make him Master of it. But the Count, finding the Marquess of *Quality* was in the Place before him, sent back the Messenger without Audience.

From the kingdom of Carnival, *the* 3 *of the month* Diversion.

THE State of the Kingdom being assembl'd together, and finding that the realm had lately suffer'd great Damage by a sort of Stoical People, that were enemies to Pleasure, especially the Province of *Ball* and *Comedy*: to redress these grievances, the marquess of *Masquerade* was made Captain General, who soon after gave forth Commissions to the Barons of *Flutes*, *Haut-boys*, and *Base-viols* to levy what Forces they could, and march with 'em to the City of *Grand-hall*, which was order'd to be the place of general Rendezvouz; the Marquess has also besides this, sent a Brigade of *Ballad-conters*, to scour the Roads, and get the best account that's possible of the marches of the Enemy; to whom were lately joyn'd a Regiment of Musick-haters; but as they were about to pass the River *Coranto*, they were set upon by the Baron of *Base-viol*, who gave 'em such a Rebuff, that he made 'em scamper nine ways at once. But there is Intelligence come that they will very suddenly be reinforc'd and return again under the leading of that formidable Capt. Don *Lento*, who threatens not only the utter Destructions of the Province of *Comedy*; but also to ruin the Territories of *Eat-well* and *Feasting*, which are the most pleasant and populous Provinces in the whole Kingdom.

From

From the Caſtle of Occaſional Conformity, *the* 20th *of the Month of* Diſſimulation.

THE Earl of *Trepidity* coming hither ſome days ſince, block'd up the Caſtle with the Regiment of *Falners*, but durſt not approach nearer, leſt the Enemy ſhould ſpring their Mines, for there are a great many of them, that all the Avenues to the Caſtle might be ſtopt. So he ſent Colonel *Cut-'em-down* to view the Fortifications, and diſcover the Poſture of the Enemy. The Colonel having made what Diſcoveries he could, and taken two of the Enemies Captains, *Glorioſo*, and *Bragon-ſir*, Priſoners, they informed him that the Caſtle was very much ſtrain'd for lack of Proviſions, and eſpecially Ammunition, as Muſquet-ball, *&c.* and that tho' they had Orders to fire often (for they had Powder enough) yet it was more to affright 'em, than do Execution. They likewiſe inform'd him, that there was but one *Sham-ſally-port*, and that was called *Fair Pretence*, and was unregarded by 'em; ſo that if he would be Maſter of the Caſtle, he might in the Night-time eaſily enter there, and ſurprize it: Upon this Information the Earl of *Trepidity* drew out the Regiment of *Taciturnity*, and ſent 'em by a By-way to attack the Fort of *Goodwords*, and to carry the Place by *Fair Pretence*. The Matter ſucceeding according as was deſigned; and ſo the Caſtle of *Occaſional Conformity* was taken, and Monſ. *Shamwel*, the Governour was taken Priſoner.

From the Hill of High-looks, *the* 12th *of the Month* Pride.

A Very ſtrange Accident happened in this Hill Country of late; which was thus: A ſmall Party of *Humble Devoirs*, paſſing by this Hill, as they were going to the City of *Amours*, were met by a Troop of *Banditti*, ſirnam'd *Superb*, who having a mortal Antipathy to any thing that was humble, took the chiefeſt of them Priſoners, with an Intent to make them pay a Ranſom of ten thouſand *due Reſpects*. But it ſo fell out, that two Regiments of *Tres-humble-Serviteurs* coming by, and joyning

The Art of Drinking: or, The School of Bacchus. With an Extempore Sermon, by Way of Caution to Good-fellows; and the Drunkards Character. Preach'd at the Request of two Scholars, by a young Student, a notable Lover of Ale, out of a Hollow Tree.

THe eighth Liberal Science is call'd, *The Art of Drinking*: The Professors thereof call a house.

Where nothing is sold but Ale and Tobacco, *a Grammar-School.*

Where there is a Red Lettice, and Beer, Ale, and Tobacco sold, *a Free-School.*

Where there is a Green Lettice and painted hoop, *a College.*

Where there is Man's Meat, and horse-meat, an *Inns of Court.*

The several Degrees obtained, and Languages studied, &c.

A Fat corpulent Fellow, *a Master of Arts.*

A lean one, *a Batchelor of Arts.*

He that has a purple Face, enchas'd with Rubies, *a Batchelor of Law.*

He that has a Red Nose, and goes to School by six in the Morning, and is drunk by eleven, *a Pregnant.*

Now if he studies the *English* Tongue, he drinks *Beer*; if the *Dutch*, *Ale*; if the *Spanish*, *Sack*; if the *Italian*, *Bastard*; if the *German*, *Rhenish*; if the *Irish*, *Usquebaugh*; if the *Welch*, *Methiglin*; if Latin, *Alicant*; if Greek, *Muscadel*; if Hebrew, *Hippocras.*

The Books they study are both of the Old and New Translation, *viz.* The *Tankard*, *Pot*, *Mug*, *Beaker*, *Can*, *and Glass.*

He that weeps when he is Maudlin, is an *Hydromancer.*

He that laughs and talks much, *a Philosopher.*

He that gives good Counsel, *a Moralist.*

He that builds Castle in the Air, *a Metaphysick.*

He that disgorges his Stomach, *a Physician.*
He that talks of his Travels, *a Cosmographer.*
He that rhimes, or speaks Play-speeches, *a Poet.*
He that cries, huzza, Boys, *a Rhetorician.*
He that proves his Assertion by a Ballad, *a Grammarian.*

He that rubs off the Score with his Elbow, Hat, or Cloak, an *Arithmetician.*

He that knocks heads against a Post, and then looks up to the Sky, *an Astrologer.*
He that reels from one side to another, *a Geometrician.*
He that falls into a Ditch or Chanel, *a Navigator.*
He that loses himself in Discourse, *a Mooter.*
He that brawls and wrangles, *a Barrister.*
He that Drinks in hugger-mugger, *a Bencher.*
He that drinks to all comers, *a Student.*
He that drinks upon Trust, *a Merchant Adventurer.*
He that Complements, *a Civilian.*
He that drinks and forgets to whom, *a Remembrancer.*

Places of Dignity usurped from other Courts.

HE that forces his Friend to drink, *a Serjeant.*
He that engrosseth all the Talk, *Foreman o'th' Jury.*
He who's Talk deafeneth the Company, *Cryer of the Court.*
He that pledges every Body, *Attorney General.*
He that's drunk once a Week, *Ordinary Pursuant.*
Once a Month, *Under-Sheriff.*
Once a Quarter, *a Justice of the Quorum.*
Once a Year, *Judge of the Court.*
He that Quarrels with his Hostess, and calls her Whore, *Puts in his Declaration.*

They have also other Officers, as well Civil as Military, Civil are these.

HE that swaggers, flings Pots and Drawers down Stairs, and beats the Fidlers, *Major Domo.*
He that cuts down Signs and Bushes, Mr. *Comptroller.*
He that wins the Favour of his Hostess's Daughter, *Principal Secretary.*

He that begins new Frolicks, *Master of the Novelties.*
He that pawns his Cloak, *Master of the Wardrobe.*
He that calls for Rashers, Oysters, &c. *Clerk of the Kitchen.*

He that talks much, and speaks Nonsence, *a Proctor.*
He that tells tedious and long Tales, *a Register.*
He that takes the talk out of another's Mouth, *a Publick Notary.*

Their Martial Preferments are these.

HE that drinks in Boots and Spurs, *Colonel of Horse.*
In Silk Stockings and Garters, *Captain of Foot.*
He that flings Bottles and Glass, *Field Marshal.*
He that calls first for a Looking-glass, *Camp Master.*
He that pisses on the Faggots, *General of the Field.*
He that thunders and beats the Drawer, *Drum Major.*
He that looks red and colours, *Ensign Bearer.*
He that thrusts into Company, *Gentleman o'th' Horse.*
He that keeps Company, with Two-pence, *Lanspresade.*
He that pookets up Gloves, Handkerchiefs, &c. *Sutler.*
He that swears and lies, *Intelligencer.*

Their Sea-Employments.

HE that spews in his Friends Lap, *Admiral of the Narrow Seas.*
He that pisses under the Table, *Vice-Admiral.*
He that is first flaw'd, *Master of a Ship.*
Second, *Master's Mate.*
He that spills his Liquor, *Swaber.*
He that steals it, *Pirate of the Narrow Seas.*
He that's taken with the hiccough, *Master-Gunner.*
He that belches or farts much, *Trumpeter.*
He that is always smoaking, *Cook.*

Their several Hands.

HE that learns Secretary, calls for *Six Shilling Beer.*
He that writes a fair Roman, calls for *Charnico.*
He that would practice Court-hand, *Canary.*
He that would write Chancery, calls for the Horns of *Liget.*

He that would be perfect in Chequer, begins with a Draught of the Wool-ſack, *Ale or Beer.*

He that cannot ſee the Way out of the Library, muſt call for a legible hand, a Cup of *Sack.*

Their Penal Statutes, Forfeitures, and Writs.

NO Man ought to call a good Fellow, Drunkard, but if any times he ſees any defect in him, he may without a Forfeit, ſay, *He* is flaw'd, fluſter'd, Cup-ſhot, cut in the Leg or Back, he has ſeen the *French* King, he has ſwallowed a *Hare*, or a Tavern-token, he has whipt the Cat, he makes Indentures, he has bit his Grandam, he has been bit by a Barn-weaſel, *&c.*

For the Breach of which, iſſues out divers Writs: As,

FIrſt, *a Supæna.*

The ſecond, an *Exigent.*

The third, if he be peremptory, *a Capias.*

The fourth, not to be avoided, *a Fieri Facis.*

If the Liquor doth not pleaſe, *Melius Inquirendum.*

Several other Offences and Writs.

HE that preſſes into a Room, *a Forcible Entry.*

If he be admitted, he then pleads *Libertat Prebendæ.*

If he go out of the Room, and pays not for what he call'd in, *a Ne exeat Regni.*

If he begins to ſtagger, two Cups is an *Attachment.*

If he falls under the Table, *a Binding Proceſs.*

If he be drowſie, or aſleep, an *Habeas Corpus.*

If he be dead Drunk, *a Capias Utlagatum.*

If he ceaſe to drink and whiſpers, *a Writ of Conſpiracy.*

If one be kick'd out of the Room, *an Excommunicat Capienda.*

If he be ſuffer'd to ſtay with leave, *Dedimus Proteſtatem.*

If he hides his head to eſcape a Reckoning, *a Latitat.*

If fetched home by his Wife, *Quo Warranto.*

If he drinks from Morning to Sun-ſet, *a Diem claus extremum.*

Titles proper for the young Scholars.

HE that makes himself a Laughing-stock, *Tenant in Fee.*

He that puzzles his Hostess, *Tenant in tail special.*

He that kisses all Comers, *Tenant in tail general.*

He that is foxed, and will be kissing, *Tenant in tail after possibility of issue extinct.*

He that is permitted to take a Nap, *Tenant by Courtesie.*

If two or three Women meet twice or thrice a Week to take a Gossiping Cup, they are *Tenants in Dowry.*

He that has the disposing of a Donative among the Society, *Tenant in frank Almonage.*

He whose head is heavier than his heels, holds in *Capite.*

He whose heels are heavier, holds in *Soccage.*

All Gentlemen Drunkards, Scholars and Soldiers holds in *Knight Service.*

He that drinks nothing but Sack and Aqua-vitæ, holds by *Grand Serjeantry.*

He that drinks uncoveyed, *Tenders his Homage.*

He that drinks on his Knee, *Does his Fealty.*

He that drinks Ale and Beer, holds by *Petit Serjeantry.*

He that haunts Taverns and Ale-houses, when he first comes of Age, *Pays his Relief.*

He that has sold and mortgag'd all his Land, *Sues for his Legacy.*

He whose Wife goes with him to the Ale-house, is a *Freeholder.*

He whose Wife fetcheth him home, *Tenant at Will.*

He that articles with his Hostess about the Reckoning, *Copyholder.*

He that supports himself by a Wall or Post, &c. holds by *Verge.*

Several Customs to be observ'd.

TO keep the first Man, and to know to whom you drink.

To have a care to see yourself pledg'd.

And that you see the Health go round.

Not to drink to a Maid while a Woman is in Presence.

Not to drink to the Drawer or Tapster, upon Pain drinking twice.

From the Office at Copper-nose-hall, *near the* Red Face, *in* Small-brain-street.

BY Virtue of a Warrant from the Right Worshipful Sir *John Fox-Catcher*, Knight and Baronet: These are to will and require you immediately on Sight hereof, to pay one Groat, due for your last Default, in suffering your whole Body, Head and Legs, to be so vehemently seduc'd by the false Doctrine of an inchanting and deluding Spirit, that had almost bereaved you of your Senses, according to an ancient Order, instituted by the most Noble *Guy*, Earl of *Warwick*. For the receiving whereof, We do constitute and appoint, several of our Trustees, in our Name to claim, demand, levy and receive the Penalty aforesaid. In Case of Refusal, the Offender to be excommunicated as a Baffler out of all Society and good Fellowship, and not received again under two Groats; The one, for his unadvised medling with the Fox's Tail. The other, for contemplating and violating these our Orders; and to be proceeded against by *Pot-law*, at *Tipling-court*, in *Reeling-street*. By us,

Sir *Ralph Red nose*, *Gabriel Giddy-brains*,
Sir *Ferdinando Fiery face*, Kts. *Simon Supple-pot*, Esqs;

An Extempore Sermon.

Why should the Drunkard strive his Ails to smother,
Drink runs but from one Hogshead to another.

Beloved, LEt me crave your reverend Attention, for I am a little Man, come at a short Warning to preach a short Sermon upon small Subject, to a thin Congregation, in an unworthy Pulpit.

Beloved, My Text 'tis *Malt*. Now I cannot divide it into *Sentences* because 'tis none; nor into *Words*, it being but one; nor into *Syllables*, because (upon the whole matter) 'tis but a *Monosyllable*. Therefore must (and Necessity enforces me) divide it into *Letters*, which I find in my Text to be four, *M*, *A*, *L*, *T*. *Malt*.

M, (my *Beloved*) is *Moral*; *A*, is *Allegorical*; *L* is *Literal*; and *T*, is *Theological*.

The *Moral* is well ſet forth, to teach you Drunkards good Manners; wherefore *M*, my Maſters, *A*, all of you, *L*, liſten, *T*, to my Text.

The *Allegorical*, is when one thing ſpoken of, is *Malt*, the thing meant is the *Oyl of Malt*, *Strong Beer*; which you Ruſticks make *M*, Meat, *A*, Apparel, *L*, Liberty, and *T*, Treaſure.

The *Literal*, is according to the Letter *M*, much, *A*, Ale, *L*, little, *T*, Thrift, much Ale, little Thrift.

The *Theological*, is according to the Effects that works which I find in my Text to be of two kinds: *Firſt*, in this World. *Secondly*, In the World to come.

In this World the Effects which it works, are in ſome, *M*, Murder; in others, *A*, Adultery; in ſome, *L*, Looſeneſs of Life; in others, *T*, Treaſon.

The Effects which it works in the World to come are *M*, Miſery, *A*, Anguiſh, *L*, Lamentation, and *T*, Torment.

Wherefore my firſt Uſe ſhall be a *Uſe of Exhortation*; *M*, my Maſters, *A*, All of you, *L*, Leave, *T*, Tipling. Or elſe by Way of *Commendation*; *M*, my Maſters, *A*, All of you, *L*, Look for, *T*, Torment. And ſo much ſhall ſuffice for this Time and Text. Only (by Way of Caution) take this:

That a *Drunkard* is the Annoyance of *Modeſty*, the Trouble of *Civility*, the Spoil of *Wealth*, the Deſtruction of *Reaſon*, the Brewer's *Agent*, the Ale-houſes *Benefactor*, the Beggar's Companion, the Conſtable's *Trouble*, his Wife's *Woe*, his Childrens *Sorrow*, his Neighbours *Scoff*, his own *Shame*, a *Walking Swill-tub*, a *Picture of a Beaſt*, and a *Monſter of a Man*.

Say well, and do well, end both with a Letter,
Say well is good, but do well is better.

The Hasty Bridegroom.

COme from the temple away to the bed,
as the merchant transports home his treasure;
Be not so coy, Lady, since we are wed,
'tis no sin to taste of the pleasure;
then come, let us be
blith, merry and free,
Upon my life, all the Waiters are gone;
and 'tis so,
that they know,
where you go,
say not so,
For I mean to make bold with my own.
What is it to me, though our hands joyned be,
if our bodies be still kept asunder?
Shall it be said, There goes a marry'd maid?
indeed we will have no such wonder;
therefore let's embrace,
there's none sees thy Face,
The bride-maids that waited are gone;
none can 'spy
how you lye,
ne're deny,
but say ay,
For I mean, &c.
Then come let us kiss, and taste of that bliss,
which lords and ladies have enjoy'd;
If maidens should be of the humour of thee,
generations would soon be destroy'd;
then where were those joys,
the girls and the boys,
Wou'd'st live in the world all alone?
don't destroy,
but enjoy,
seem not coy,

for a toy;
For I mean to make, &c.
Sweet love, do not frown, but put off thy gown,
'tis a garment unfit for the night;
Some say that black, hath a relishing smack,
I had rather be dealing in white;
then be not afraid,
for you are not betray'd,
Since we are together alone;
I invite
you this night
to do right
my delight,
'Tis forthwith to, &c.
Prithee begin, don't delay, but unpin,
for my humour I cannot prevent it;
You are strait lac'd, and your gorget's so fast,
(undo it) or I streight will rend it;
or to end all the strife,
I'll cut it with my knife,
'Tis too long to stay 'till 'tis undone;
let thy waste
be unlac'd,
and in haste
be embrac'd,
For I do long to, &c.
Feel with your hand, how you make me to stand,
even ready to starve in the cold;
Oh! why should'st thou be so hard hearted to me,
that love thee more dearer than gold?
and as thou hast been
like fair *Venus* the Queen,
Most pleasant in thy parts every one,
let me find,
that thy mind
is inclin'd
to be kind,
So that I may make, &c.
As thou art fair, and more sweet than the air,
that dallies on *July*'s brave roses;

Now let me be, to that Garden a Key,
that the Flowers of Virgins incloſes;
and I will not be
too rough unto thee,
Tho' my Nature unto Boldneſs is prove;
do no leſs,
then undreſs,
and unlace
all a-pace,
For this Night I'll make uſe of my own.
When I have found thee temperate and found,
thy ſweet Breaſt I will make for my Pillow:
'Tis pity that we, which newly married be,
ſhould be forced to wear the green Willow;
we ſhall be bleſt,
and live ſweetly at reſt,
Now we are united in one;
with Content,
and Conſent,
I am bent,
my Intent,
Is this Night to make bold with my own.

The Lady's Loving Reply.

WElcome dear Love, all the Powers above,
are well pleaſed at our happy Meeting,
The Heavens have decreed, and the Earth is agreed,
that I ſhould embrace my own Sweeting;
at Bed and at Board,
both in Deed and in Word,
My Affections to thee ſhall be ſhown;
thou art mine,
I am thine,
let us joyn,
and combine,
I'd not bar thee from what is thy own.
Our Bride-bed's made, thou ſhalt be my Comrade,
for to lodge in my Arms all the Night,
Where thou ſhalt enjoy, being free from Annoy,
all the Sports wherein Love takes Delight;

our mirth ſhall be crown'd,
and our triumph renown'd,
Then ſweet-heart let thy valour be ſhown;
take thy fill,
do thy will,
uſe thy skill,
welcome ſtill,
Why ſhould'ſt thou not make bold with thine own?
The bridegroom and bride, with much joy on each ſide,
then together to bed they did go;
But what they did there, I did neither ſee nor hear,
nor I do nor deſire to know;
but by *Cupid*'s aid,
they being well laid,
They made ſport by themſelves all alone;
being plac'd,
and unlac'd,
he uncas'd,
ſhe embrac'd,
Then he ſtontly made bold with his own.

On a Jewel receiv'd from a Lover at Parting.

WHen cruel time enforced me,
ſubſcribe to a dividing,
A heart all faith and loyalty,
I left you freſhly bleeding.
You in requital gave a ſtone,
not eaſie to be broken,
An emblem ſure that of your own
heart's hardneſs 'twas a token.
O fate! what juſtice is in this,
that I a heart muſt tender,
And you ſo cold in courteſie,
as but a ſtone to render?
Either your ſtone turn to a heart,
that love may find requiting:
Or elſe my heart to ſtone convert,
that it may not feel your ſlighting.

The Private Encounter.

OH fie! what mean I fooliſh maid,
In this remote and ſilent ſhade,
to meet with you alone?
My heart does with the place combine,
And both are more your friends than mine,
And both are more, *&c.*
Oh! oh! oh! I ſhall, I ſhall, I ſhall be undone;
Oh! oh! oh! I ſhall be undone.
A ſavage beaſt I would not fear,
Or ſhould I meet with villains here,
I to ſome cave would run:
But ſuch inchanting art you ſhow,
I cannot ſtrive, I cannot go,
I cannot, *&c.*
Oh! oh, *&c.*
Oh fie, leave off this fooliſh fear,
For I am glad to meet you here,
and I muſt you enjoy:
This ſilent grove and pleaſant ſhade,
Were for true Lovers paſtime made,
Were, *&c.*
Then, oh then, do not, do not, do not me deny,
Oh then, oh then, do not me deny.

The little Girl's Wiſh.

YOung I am, and yet unskill'd
How to make a lover yield;
How to keep, or how to gain,
When to love, and when to feign;
Take me, take me ſome of you,
While I yet am young and true;
E're I can my ſoul diſguiſe,
Heave my breaſt, heave my breaſt, and roll my eyes.
Stay not till I learn the way,
How to lye and to betray;
He that has me firſt is beſt,
For I may deceive the reſt:

Cou'd

Could I find a blooming Youth,
Full of Mirth, and full of truth,
Brisk and of a gentle mein,
I should long, I should long to be fifteen.

The happy marry'd Man.

DAme Fortune has been kind to me,
Thanks for her Liberality,
For making me a happy man;
I boast more than a thousand can:
For, loving Friends, I pray behold,
I have a wife that cannot scold,
Nor frown at any time at all,
But ready at her husband's call,
Striving to honour and obey,
In all things still I bear the sway:
A happy man I am, behold,
Who have a wife that cannot scold.

Cupid's Kingdom.

WEre I to chose the greatest bliss,
Were I to choose the greatest bliss
That e're in love was known,
'Twould be the highest of my Wish
To en——joy her heart alone:
Kings might possess their kingdoms free,
And crowns unenvied wear;
No, no,
They should no rival have of me,
Might I reign monarch there:
They should no rival have of me.
No, no,
They should no rival have of me,
No, no,
They should no rival,
They should no rival have of me,
Might I reign monarch there.
Hear *Cynthia*, hear the gentle air,
Hear *Cynthia*, &c.
But whisper out my love,
And prove but half so kind as fair,

My sor——rows you'll remove;
Cinthia, oh! let us happy be,
Unite our hearts in love;
I'd not change such felicity,
no, no,
I'd not change such felicity,
For all the joys above;
I'd not change such felicity,
no, no,
I'd not change such Felicity,
I'd not change such felicity,
for all the joys above.

Lock all Fast.

I Am come to lock all fast,
Love without me cannot last;
Love, like Counsels of the wise,
Must be hid from vulgar eyes;
'Tis holy, 'tis holy, and we must, we must conceal it;
They prophane it, they prophane it, who reveal it.
What is promised in love,
Is recorded still above;
And whatever vows we make,
Let us keep for true love's sake;
'Tis binding, 'tis binding, and we still, we still must own it;
They are perjur'd, they are perjur'd who disown it.
Let your love be just and true,
For there's none I love but you;
Let whatever each impart
Be lock'd up in t'other's heart,
That no one, that no one, but ourselves, ourselves may
Ever once be able, once be able to discover.
Whilst we secretly do love,
No one can our joys remove,
Nor can any one molest
That which is hid in the breast;
'Tis treasure, 'tis treasure, whilst we there, we there can keep it
From all rivals, from all rivals that do seek it.

Roger *in Amaze.*

ADzooks ches went the other day to *London* town,
In *Smithfield* zuch gazing,
zuch thruſting and ſqueezing,
was never known:
A zity of wood, ſome volk do call it *Bartledom-vair*,
But ches zure that nought but kings and queens live there.
In gold and zilver, zilk and velvet each was dreſt,
a lord in his zattin,
was buſie a prating,
amidſt the reſt.
But one in a blue jacket came, which ſome do *Andrew* call
Adſheart talk'd woundy wittily to them all.
At laſt, cotzooks, he made ſuch ſport I laugh'd aloud;
the rogue being fluſter'd,
he flung me a cuſtard,
amidſt the crowd,
The volk fell a laughing at me, then the vezen ſaid,
Bezure *Ralph*, give to *Doll* the dairy-maid.
I zwallow'd the affront, but ſtaid no longer there;
I thruſt and I ſcrambled,
till further I rambled,
into the vair.
There trumpets and bag-pipes, kettle-drums, fidlers
were all at work,
And the cooks ſung, Here's your delicate pig and pork.
I look'd around to ſee the wonder of the vair,
where lads and laſſes,
with pudding-bag-arſes,
zo nimble were.
Heels over head, as round as a wheel they turned about,
Old nick was in their breeches, without doubt.
Moſt woundily pleas'd, I up and down the vair did range,
to ſee the vine vairies,
play all the vegaries,
I vow 'twas ſtrange.
I ask'd them aloud what country little volk they were?
A croſs brat anſwer'd me, Che were Cuckoldſhire.
I thruſt and ſhov'd along as well as e'r I could,

Into a dark hovel
Where drink was ſold;
They brought me cans that coſt a penny apiece, adſheart!
I'm zure twelve ne'er would vill a country quart.
Che went to draw her purſe, and pay them for her beer,
The devil a penny,
Was left of her money,
Che'll vow and zwear;
They coſt my hat for a groat, then turn'd me out of doors
Adwounds *Ralph*, didſt e're zee zuch rogues and whores?

The Conſtant Lover's Lamentation.

I Love you more and more each day,
faireſt of earthly creatures;
In temples I forget to pray,
by gazing on your features.
When thy fair face I did behold,
I ſtood in admiration:
Oh! pity then, I you implore,
I you implore,
or you have no compaſſion.
Heaven gave to man in paradice,
bleſſings that were not common;
But all were trifles to that bliſs
of ſoul-delighting woman:
I love what-e're muſt be my doom,
'tis thee I'm ſtill purſuing;
Then love me, or I am undone,
I am undone,
Oh! love, or elſe I am ruin'd.

The Maiden's Wiſh.

SIlvia the fair, in the bloom of fifteen,
Felt an innocent warmth as ſhe lay on the green;
She had heard of a pleaſure, and ſomething ſhe gueſt,
By their tumbling and touzing, and touching her breaſt:
She ſaw the man eager, but was at a loſs,
What they meant by their ſighing and kiſſing ſo cloſe,
By their praying and whining, and claſping and twining,
And panting and wiſhing, and ſighing and kiſſing,
and ſighing and kiſſing ſo cloſe.

Oh! she cry'd, ah! that a languishing maid,
In a kingdom of christians should die without aid!
Not a gentle fair lover to yield to my charms,
To take me and kiss me within his soft arms;
To instruct a young virgin, that is at a loss,
What they meant by their sighing and kissing so close,
By their praying, *&c.*
Cupid in the shape of a swan did appear,
He heard the fair nymph, and kindly drew near:
He shew'd her his arrows, and bid her not fear,
For the pain was no more than a maiden might bear:
Which when she had try'd, she was not at a loss,
What they meant by their sighing and kissing so close,
By their praying, *&c.*
Tenderly they in embraces did meet,
The nymph was divine, and the swain young and sweet;
Those pleasures he gave she did double requite,
And all their sweet joys were as silent as night;
But in the fair morn she was not at a loss,
What they meant by their sighing and kissing so close,
By their praying, *&c.*

Jockey's *Love to* Moggy.

COme, sweet lass,
This bonny weather,
Let's together;
Come, sweet lass,
Let's trip it on the grass:
E'ry where
Poor *Jocky* seeks his dear,
And if she don't appear,
He sees no beauty there.
On our green,
The loons are sporting,
Piping, courting,
On our green,
The blithest lads are seen;
There all day,
Our lasses dance and play,
And e'ry one is gay,

Jenny bright,
With little *Francis*,
Skips and dances,
(by this light)
a very pleasant sight!
Ev'ry Swain,
That moves upon the plain,
For *Jenny* feels a pain,
But I, and all in vain.
Hark! the crowd,
To mirth invites us,
And delights us;
hark! the crowd,
the piper pipes aloud,
Then let's move,
Their tunes inspire love;
And if I cannot prove
So kind, forgive me *Jove*.

Princely Courtship.

What shall I do to shew how much I love her?
how many mil lions of sighs can suffice?
That which wins other hearts, never can move her,
those common methods of love she'll despise:
I will love more than man e're lov'd before me,
gaze on her all the day, melt all the night,
I'll for her own sake, at last she'll implore me
to love her less, to preserve our delight.
Since gods themselves cannot ever be loving,
men must have breathing recruits for new joys,
I wish my love cou'd be always improving,
tho' eager love more than sorrow destroys,
In fair Aurelia's arms leave me expiring,
to be embalm'd with the sweets of her breath,
To the last moment I'll still be desiring,
never had hero so glorious a death.

Sport and Pastime.

NOw the weather is warm, let us laugh and be merry
My *Betty* let us walk and taste of a cherry;
Then be not affrighted, for thus we will do,
Thou shalt have my cherry, and cherry-stones too.

Then uſe me not roughly, but prithee be kind,
I thought to ſuch tricks, you had not been inclin'd;
But ſince thou to me thy mind doſt declare,
We'll walk to the place where the cherry-trees are.
No ſooner they came to ſit under the boughs,
But *Betty* ſhe tax'd him with breaking of vows:
Quoth *Johnny*, Don't ſay ſo, my love it is true,
Thou ſhalt have my cherry, and cherry-ſtones too.
And this is a vow I am reſolved to keep,
For a maiden-head I will have e're I do ſleep:
As ſoon as ſhe heard him, ſhe quickly was won,
As under the cherry-tree there it was done.
Says *Betty*, Oh? will not theſe cherries prove ill,
And be the cauſe for my belly to ſwell?
As many young maidens has cauſe for to rue,
For eating of cherries and cherry-ſtones too.
Some lads and ſome laſſes they walked ſo near,
This gallant young couple they did over-hear,
And came to behold them, which when they did ſee,
They were all agog at the ſame ſport for to be.
Under the green trees, each lad took his laſs,
And laid them down ſoftly upon the green graſs;
Such Work there was done, the like never was known,
Whilſt *Robin* kiſs'd *Margaret*, *Thomas* kiſs'd *Joan*.
What follow'd thoſe joys, you may eaſily gueſs,
For their bellies did ſwell, as they after confeſs;
Which brought their diſgrace, and quickly was known,
For each laſs had a child, but husband none,
Such ſighing and moaning that there was then,
For they ſaid they would never love cherries again:
The cherries they lik'd, but the ſtones did not pleaſe,
For ſo made their bellies to ſwell by degrees.
You Maidens of *Kent*, take warning by this,
And be not ſo forward to hug and to kiſs;
Which are the fore-runners of miſchiefs indeed,
And for our paſt follies our hearts now doth bleed;
For one minute's pleaſure, muſt we pay ſo dear?
What is done in ſecret ſo plain muſt appear;
For I can't get a husband, do all what I can,
And my heart it will break for want of a man.

The Jovial Companions Mirth and Paſtime.

COme bring us wine in plenty,
we've money enough to ſpend,
I hate to ſee the pot empty,
a Man can't drink to his friend;
Then drawer, bring us more wine,
and merrily let it paſs,
We'll drink till our faces do ſhine,
and he that won't may look like an aſs,
And we'll tell him to his face,
if he offers to baulk his glaſs,
For we defy, all ſuch dull ſociety.
'Tis drinking makes us merry,
and mirth diverts our care;
A Song of hey down derry,
is better than heavy air:
Make ready quickly brave boys,
and fill up your glaſſes higher,
For we'll preſent with huzzas,
And merrily all give fire,
Since drinking's our deſire,
And friendſhip we admire;
For here we'll ſtay, and ne'er call what's to pay.

The Black-bird. A New Song.

ROom, room, room for a rover,
yonder town's ſo hot,
I a country lover
bleſs my freedom got:
This cœleſtial weather
ſuch enjoyments gives,
We, like birds, flock hither,
browzing on green leaves:
Some who late ſate ſcowling,
publick cheats to mend,
Study now with bowling,
each to cheat his friend:
Whilſt on the hawthorn-tree, terry rerry, rerry, rerry,
Rerry, rerry ſings the Black-bird, oh! what a world

In the eastern regions,
cannibals abound,
Eas'd of all religions,
man does man confound:
But our worser Natives
here church-rules obey,
Yet like barb'rous caitiffs,
gorge up more than they;
In the town hot follies
fools to faction draw,
Nonsense, noise and malice,
passes too for Law.
Whilst in the, &c.
The old game's again on tryal,
as our church-men guess,
Some write, we most loyal,
yet mean nothing less.
Ev'ry factious tezer,
proudly votes his will,
Praise be then to *Cæsar*,
who sits patient still.
Chanc'ry wants a rule,
justice scales to guide,
S——s who wants a cooler,
who like *Jehu ride*.
Whilst on the, &c.
Give me then a bottle,
Musidora by,
Wine that warms the noddle,
does all cares defie.
Sol has enter'd *Aries*,
summer sweats do fall,
Pleasures new and various,
let's enjoy them all.
So adieu, State-janglers,
our whole winter's curse,
Farewel to law-wranglers,
that so plague the purse.
Hark in the, &c.

Celia's

Celia's *Rundlet of Brandy.*

TO charming *Celia*'s Arms I flew,
and there all night I feasted,
No god such transport ever knew,
or mortal ever tasted.
Left in the sweet tumultuous joys,
and blest'd beyond expressing,
How can you slave, my fair, said I,
reward so great a blessing?
The whole creation's wealth survey,
o're both the *Indies* wander;
Ask'd what brib'd senates give away,
and fighting monarchs squander:
The richest spoils of earth and air,
the rifled ocean's treasure,
'Tis all too poor a bribe by far,
to purchase so much pleasure.
She blushing cry'd, my life, my dear,
since *Celia* thus you fancy,
Give her, but 'tis too much I fear,
a rundlet of right *Nantzy*.

The general Lover: or, If one won't, another will.

TAke not a woman's anger ill;
but let this be your comfort,
this be your comfort still,
That if one won't, another will:
She that is fooliſh does deny,
She that is wiſer will comply;
And if 'tis but a woman, what care I,
what care I, what care I,
If 'tis but a woman, what care I,
Who'd then be damn'd to swear untrue,
and sigh, weep and whine,
weep and whine, and woo,
As all your simple coxcombs do;
All Women love it, and tho' this
Does, does suddenly forbid the bliss,
Try but the next, and you cannot miss,

Cannot

cannot miss, cannot miss,
but the next, and you cannot miss.
What if a lass at first deny,
and to your proffers should prove shy,
and to your, &c.
Try her once more, she'll yield by and by:
For look all the country round about,
And you scarcely can find a woman out,
But will come too after all her rout,
all her rout, all her rout,
But will come too after all her rout.
Who'd be a lover mild and tame?
when he soon may his mistress,
soon may his mistress gain;
Do but press home, she'll not complain,
Nor will she say, You do intrude,
Unless she be in a sullen mood,
And swear that you offer what is rude,
And swear that you offer what is rude.

The West Country Fairing.

'TWas when the Sheep was shearing,
and under the barley-mow,
Dick gave to *Doll* a fairing,
as she had milk'd her cow:
Quoth he, I fain would wed thee,
and tho' I cannot woo,
I've hey pish, hey cock, hey, and hey for a boy,
Sing, shall I come kiss thee now;
ah! shall I come, shall I come kiss thee now,
I long, Sweet-heart, to wed thee,
and merrily buckle too,
With a hey pish, &c.
Sing, shall I come kiss thee now;
sing, ah! shall, &c.
Doll seem'd not to regard him,
as if she did not care;
Yet simper'd when she heard him,
like any miller's mare:

And

And cunningly to prove him,
and value her maiden-head,
Cry'd, fye, nay piſh, nay fye, and prithee ſtand by,
for I am too young to wed,
for I am too, I am too young to wed.
She ſaid ſhe ne'er could love him,
nor any man elſe in bed.
Then fye, piſh fye, nay piſh, nay prithee ſtand by,
for I am too young to wed.
Like one that's ſtruck with thunder,
ſtood *Dicky* to hear her talk;
All hopes to get her under,
this ſad reſolve to baulk:
At laſt he ſwore, grown bolder,
he'd hire ſome common ſow,
For hey piſh, hey cock, *&c.*
ſing, *&c.*
ſing ſhall I come, ſhall I come kiſs thee now.
In loving arms did fold her,
e're ſneak, and cringe and cry,
With a hey piſh, hey cock, hey, hey for a boy,
ſing, *&c.*
ſing, *&c.*
Convinc'd of her coy folly,
and ſtubborn female will,
Poor *Dolly* grew melancholy,
the griſt went by her mill;
I hope, ſhe cry'd, you're wiſer,
than credit what I have ſaid,
Though I cry, nay fye, and piſh, and prithee ſtand by,
that I am too young to wed,
Bring you the church adviſer,
and dreſs up the bridal-bed,
Then try, though I cry fye, and prithee ſtand by,
if I am too young to wed,
if I am too, I am too young to wed.

Jolly *Roger Twangdillo.*

Jolly *Roger Twangdillo* of *Plowden-hill*,
In his cheſt hath two thouſand good pounds,

Fat Oxen and sheep, and a barn well fill'd,
and a hundred good acres of ground;
which made ev'ry maiden,
with maiden-head laden,
And widows though just set free,
to wrangle and fret,
and pump up their wit,
To train to the net, Twangdillo, Twangdillo,
Twangdillo, Twangdillo, young lusty Twangdillo

The first that broke ice was a lass had been
born of a good house, but decay'd,
Her gown was new dy'd, and her night-rail clean,
and to sing and talk *French* had been bred;
she'd dance northern *Nancy*,
ask, *Parle vou Fransay*.
That *Hodge* might her breeding see,
she'd rowl her black eye,
breath short with a sigh,
Whene're she came nigh, Twangdillo, &c.

The next was a sempstress of stature low,
that fancy'd she wanted a Male;
Her hair was as black as an autumn sloe,
and as hard as a coach-horse's tail,
she'd ogle and wheedle,
and prick with her needle,
What d' lack? what d' buy? quoth she,
but now the brisk tone
is chang'd to a grown,
Ah! pity my moan, Twangdillo, &c.

A musty old chamber-maid lean and tall,
the next as a suitor appears,
With a tongue loud and shrill, but no teeth at all,
for time had drawn them many Years;
cast gowns and such lumber,
old smocks without number,
She bragg'd should her dowry be;
forty pair of lac'd shoes,
ribbonds, green, red and blues,
But all would not noose Twangdillo, &c.

The next was a lass of a popish strain,

That

that jesuit whims had been taught;
She bragg'd they shou'd soon have King *James* again
tho' her spouse was late hang'd for the plot;
the *French* wou'd come over,
and land here at *Dover*,
And all as they wish'd would be:
the *Jacobite* jade
talk'd as if she was mad,
In hopes to have had *Twangdillo*, &c.
A vintner's fat widow strait was view'd,
whose cuckold had pick'd up some pelf,
He had kill'd half his neighbours with wine he had brew'd,
and had lately poyson'd himself;
with bumpers of claret,
no souse paying for it,
She'd *Roger*'s companion be;
strike fist on the board,
huzza, was the word,
Come kiss me ador'd Twangdillo, &c.
But *Roger* resolv'd not to be her man,
and so gave her loose to the next,
The niece of a cunning blear-ey'd non-con,
that stifly could canvas a text.
a dame in *Cheapside* rob,
wou'd fain be his bride too,
And make him of *London* free;
but no lass would down,
in country or town,
So purse proud was grown Twangdillo, &c.
Till at last pretty *Nancy*, a farmer's joy,
that newly a milking had been,
Round-fac'd, cherry-cheek'd, with a rolling eye,
came tripping it over the green,
she mov'd like a goddess,
and in her lac'd boddice,
A span she could hardly be,
her hips were plump grown,
and her hair a dark brown,
'Twas she that brought down Twangdillo, &c.

Virgil

Virgins Admonished.

PRetty nymph, why always blushing?
if thou lov'st, why art thou so coy?
In thy cheeks these roses flushing,
shew thee fearful of thy joy;
What is man, that thou should'st dread
To change with him a maiden-head?
At first all virgins fear to do it,
and but trifle away their time;
And still unwilling to come to it,
in foolish whining spend their time;
But when they once have found the way,
Then they are for it night and day.

The Earnest Suit.

NO more, cruel Nymph, my passion despise,
Or slight a poor lover that languishing lies:
Though Fortune's my name, with no titles endu'd,
Yet fierce is my passion, and warm is my blood;
The love of an emperor no greater can be,
And enjoyment's the same in every degree,
But, vigorous and young i'll fly to thy arms,
Infusing myself in an Elysium of Charms:
A monarch i'll be, when I lye by thy side,
And thy pretty hand my sceptre shall guide;
Thus charm'd with each other, true rapture we'll prove,
While angels look down and envy our love.

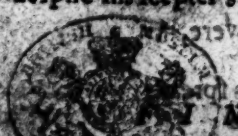
A Song.

BRight was the morning, cool the air,
serene was all the sky,
When on the waves I left my fair,
the centre of my joy;
Heaven and nature smiling were,
and nothing sad but I.
Each rosie field rich colours spread,
all fragrant was the shore;
Each river God rose from his bed,
and sigh'd, and lower'd his power;

[illegible]ling their waves they deck'd her head,
[illegible] proud of what they bore.
Glide on [illegible] waters, bear these lines,
and tell her my distress;
Bear all my sighs, ye gentle winds,
and waft them to her breast;
Tell her if e're she proves unkind,
I never shall have rest.

Cruelty reveng'd.

DAme nature thou hast made me fair,
And art endu'd me past compare,
So that I've oft been sought in vain
And still have answer'd with disdain;
No sighs could move me to have lov'd,
To plaints deaf as the sea I've prov'd.
Laugh'd when they languish'd in despair,
And triumph'd in each falling year:
But now the mighty triumph's past,
And I wear *Cupid*'s chains at last;
I love the man that loves not me,
But pays with scorn my cruelty.
He flies from me when I make suit,
And will not hear my passion out,
But leaves me blushing and confus'd,
Saying, Too many I've abus'd.
Alas! what shall poor *Celia* do?
My former cruelties I rue:
And yet 'tis all in vain, my Grief
Finds no asswagement or relief:
I see the powerful God of love,
Never his shafts in vain do prove,
To punish those that disobey,
And do despise his scepter's sway.



FINIS.